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RABBAH TAKEN:

OR

THE THEOLOGICAL SYSTEM

OF

REV. ALEXANDER CAMPBELL,

EXAMINED AND REFUTED.

BY ROBERT W. LANDIS,
PASTOR OF THE PRESBYTERIAN CHURCH, BETHLEHEM, NEW JERSEY.

17
1734

"I have fought against Rabbah,
And have taken the City of Waters,"
2 *Sam.* 12: 27.

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PREFACE.

A THOROUGH examination of the subject of the following pages, has long been a desideratum both in this country and in England. And the duty of undertaking the task, having plainly devolved upon the writer, he has labored to perform it in such a manner, as first to present a condensed view of the system of Mr. Campbell, and *then* a canvass of its pretensions. Facts in both cases are copiously stated, and the reader is left to his own conclusions.

Ever since the publication of the essay on this subject in the American Biblical Repository of 1839, the writer has been urged to give it to the public in another form; but his numerous professional duties left him too little time, until recently, for the accomplishment of the task in the way which he thought circumstances required. For under the allegations of his opponent, that the writer had misrepresented him in his statements, he felt that duty required of him to give his authorities a patient and thorough re-examination, before re-publishing the essay from under his own hand. And as it had been republished in various parts of the country, and in England, without his being consulted, he felt that no imperious necessity as yet required of him to neglect other important duties to attend to this. But a request from some of the students of one of our most respectable Theological Seminaries, (whose professors had done the writer the honor to recommend the essay as a satisfactory refutation of the dogmas which it controverts,) as well as a recent appropriation of the essay by an individual who thought proper to copy a great part of it without any acknowledgement, have, together with the demand for such a discussion at the West and South, induced the writer to undertake the task anew; and the reader is here presented with the result.

The original essay is in the general incorporated with the present work; and its positions are fortified by many references and quotations not found in that. There is added, also, a discussion of some other important topics. And as Mr. Campbell has ventured to accuse the writer of misrepresenting his views, (though he has furnished no instances corroborative of the accusation,) the quotations from his writings in the present work, will be found to be so numerous, and so full that every reader will perceive that a reiteration of such a charge in relation to the topics refered to, will be as preposterous as it would be unwarrantable.

Mr. C. has also accused the writer of disputing for victory, and of opposing him "from corrupt motives," that so the writer "might bask in the smiles of an adoring multitude, and domineer over them for his own advantage." Such charges are easily made: but when their author does not condescend to sustain them by any reference to fact, are not to be regarded. The writer may be permitted to remark, however, that were he capable of such consummate folly, as to waste the precious hours of this life in a dispute for victory over a frail erring mortal like himself, he should certainly select an antagonist, over whom victory would be more difficult, as well as more glorious than he should find it to be in the case of Mr. Campbell.

Mr. C. after having challenged the writer to this discussion, finding himself unable to meet and refute his arguments, threatened both the writer and the publisher of the essay, with a civil prosecution for damages. But the absurdity of a man's challenging another to a discussion, and thus reducing him to the alternative of either being branded as recreant to the cause of truth, or of being prosecuted, should he accept the challenge and vanquish his adversary, was so glaring, that Mr. C. has, with reason, become heartily ashamed of it. And he endeavors to palliate so gross a procedure, by asserting that it was not what was said *of his writings*, but *of himself* that led him thus to threaten. But the futility of this plea is manifest For the same personal allusions of which he complained, had been previously published in Dr. Cleland's "Strictures," Dr. Jennings' "Debate," Mr. M'Calla's "Review," and in a little work entitled "Campbellism Unmasked;" and yet Mr. C. never threatend a prosecution. His threatened resort to law was a mere pretext by which to relieve himself from the force of

arguments and statements of fact in reference to his system and "New Version," *which he could not meet.*

It is scarce necessary for the writer to say that he entertains towards Mr. C. and his followers, no other than benevolent and kind feelings; for he has given no reason to suspect the contrary. He candidly confesses that in handling such errors as are here exposed, he cannot speak in that excessively mild tone which might lead the reader to suppose that the writer deems the error to be but trivial. But aside from this, if the reader find any evidence that the work has been written under the influence of prejudice or animosity, or from a mere desire of victory, he will doubtless do most ample justice to both the writer and Mr. Campbell. In such a case, the writer alone would be the loser.

That the representation of the system has been perfectly fair and candid, can be proved by testimonials without number, from such as reside where its features are fully and practically developed. Private letters could be quoted, as well as public declarations to this effect. Yet the writer will make but a single quotation from the Amer. Biblic. Repos. for April 1840, p. 469, where, speaking in reference to the essay, the learned editor remarks, as follows: "Those of our readers who possess the first numbers of the current series of the Repository, will readily recur to the article on 'Campbellism' by Mr. Landis. That article was read with much interest, and several of our most intelligent correspondents in the Werstern and Southern States, who are much better acquainted than ourselves with the peculiarities of Campbellism, and their practical influence, have taken occasion to express their high sense of the ability and justice of Mr. Landis' discussion." And yet Mr. C. has ventured to assert that the writer has misrepresented the Campbellite system!

In preparing his work, the writer has, also, (as the reader will see,) had an eye to the growing corruptions of Popery and Puseyism in this country. The errors advocated by these sectaries on the subject of faith, justification, regeneration, &c., are substantially the same as those advocated by Mr. C.

After presenting a full view of the leading features of the system of Mr. C., (which will be found in Chapter II.) the writer proceeds to examine it in detail. Its primary proof-texts are thoroughly discussed; then are considered the doctrines of faith, justification, conversion, and regeneration. After refuting the errors of Mr. C. on these points, a plain, popular and practical view of the same doctrines is given from the Bible. The writer hopes that this part of the discussion will not be thought irrelevant; for in such a case, he deems it important to accompany the refutation of an error with a plain statement of the truth. This branch of the discussion, is followed by a chapter of "Direct Arguments" against the system. Then are considered the unitarian nature and tendencies of the system; and this is followed by a thorough review of Mr. C.'s "New Version." The whole is concluded with a history of the Campbellite controversy, and a review of all the exceptions which Mr. C. has taken to the writer's former essay.

ROBERT W. LANDIS.

SIDNEY, NEW JERSEY,
March, 26, 1844.

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RABBAH TAKEN.

CAMPBELLISM.

CHAPTER I.

INTRODUCTION.

By *Campbellism*, I mean the system of theology promulgated by the Rev. ALEXANDER CAMPBELL, of Bethany, Brooke County, Virginia. I disclaim all intention of using this term as a term of reproach, though Mr. C.'s followers object to it as offensive. It is employed simply to avoid circumlocution in discriminating this sect of religionists from other professors of Christianity. And it is as foreign from our wishes to offend the Campbellites by this appellation, as it is from theirs to offend others, by using the terms Lutheran, Calvinist, Arminian, and Papist, for a similar purpose.

The leaders of this sect boast that it is very numerous. Mr. C., himself, in 1830, affirmed that he had 150,000 followers; and another of their popular writers in 1833, estimates the number at 200,000. And, in his reply to me, Mr. Campbell, referring to the same subject, remarks in 1840: "An unexpected, and indeed, in these days, an unprecedented success has attended our humble and imperfect efforts, and many myriads of the excellent of the earth, of all parties, (we bless the Lord,) have united with us on the high and holy ground of apostolic precept and authority, so that hundreds of churches all over these United States, and some in Great Britain and her Colonies, have been formed on the ancient platform."*

The number of this sect cannot now be ascertained with precision; but it is considerable in the Southern and Western States.

Mr. Campbell was originally a Presbyterian clergyman, and after emigrating to this country from Ireland, (of which he is a native,) he united with the Baptist church. But upon his embracing and continuing to promulgate the peculiarities of the system which he now advocates, the Baptists refused to have further intercourse with him; and in the general, they have repudiated both him and his system.*

In an able letter† which the Author received from the Rev. Dr. Fishback, of the West, a clergyman of the Baptist church, (and an advocate of Robert Hall's principle of free communion,) who has been an opponent of Campbellism for many years, the origin of this sect is referred to and illustrated. The following is an extract: "Campbell's doctrine is, that sinners are justified or receive the remission of their sins by and in a believing immersion; and of course that true believers in Jesus Christ, among all the sects, are still in their sins, and out of the kingdom of Jesus, and cannot be recognized as Christians. This is the new and great discovery which he professes to have made or disinterred from under the rubbish of ages and generations, under which it had been lost since shortly after the Apostolic age.

* See Am. Bib. Repos. for April, 1840, p. 474.

* We give a single instance illustrative of this. By the Appomattox (Va.) Association, in 1831, then comprising 24 churches, 14 ministers, and 4 licentiates and 4000 communicants, the following resolution was adopted:

"*Resolved*, That in view of the *distracting ravages of Campbellism*, in the bounds of the Meherrin Association, this association will cease to correspond with that Association, until the old leaven be purged out; and that this Association will not, knowingly, correspond with any other, holding in fellowship Campbellite churches or Campbellite preachers."

† Dated Lexington Ky., April 1840.

"*His design was*, in setting out with his new discovery, to do great things for the Baptists. In their *close communion*, the Baptists acted *as though* Pædobaptists were in their sins, and out of the kingdom of Christ, without assigning any other reason for it than their practicing Pædobaptism. Campbell's design was, to justify the Baptists in their practice by giving them a reason for it, which is, as above observed, that Pædobaptists are actually in their sins, by reason of their not having had them remitted in a believing immersion, and that they are also out of the kingdom of Jesus Christ.—This view of the subject took at once with a great number of the Baptists, who united with Mr. Campbell, and was the occasion of dividing nearly fifty Baptist churches in Kentucky."

Dr. Fishback has been acquainted with the Campbellites ever since their origin as a sect, and this statement respecting the design of Mr. C., can, also, be otherwise abundantly established.—And starting from this point, Mr. C. not only advocates the sentiment here attributed to him, (as the reader will see hereafter) but all the obnoxious doctrines which it necessarily involves.

For myself, I do not suppose that all the truth contained in the Bible has been already elicited. If Mr. C. therefore, either has discovered or can discover any thing therein which has not yet been developed, I, for one, will rejoice. But surely, the way to do this, is not to begin by gathering up the old fragments of ancient exploded errors, and passing them off as new discoveries.

It is a trite remark, that errors in theology are no longer new—and that what, in the present day, is regarded as such, is nothing more than the resuscitation of error which existed, and was exploded in a former age. Were we disposed to elucidate the truth of this remark, we should look in vain for a better, or more confirmatory instance, than the one now under consideration. Though it may be true, that the whole system was never before advocated by any single errorist, it is still a fact, that there is scarcely a weatherboard or a tile, which Mr. C. has fastened on his singularly heterogeneous structure that cannot be shown to belong, appropriately, to the demolished fabric of some other opposer of the Gospel in former days.

Errorists, where the Bible is acknowledged, when they set out to establish a favorite theory in religion, invariably claim to be supported by the word of God, and manifest an anxious desire that this claim should be acknowledged by others:—or, at least, that their opinions, however wild and extravagant, should be admitted to be the result of honest conviction on their part. Public sentiment, to an extent that is truly remarkable, sanctions this claim, and regards it as uncourteous and uncivil to doubt whether such an individual honestly believes that his views are sanctioned by inspiration. No matter how hallucinary, or preposterous, or abhorrent to the dictates of scripture and common sense, the sentiment in question may be, we can express no doubt of the intelligent sincerity of the convictions in the mind of the errorist, without subjecting ourselves at once to the imputation of bigotry or uncharitableness.—The same fate, also, pretty generally awaits us, when we venture to pronounce such sentiments repugnant to Scripture and to common sense. To such an extent did the late erratic, though transcendantly gifted Irving urge this claim, that he considered himself harshly treated and persecuted by his opponents, because they affirmed that his views could not be supported by their Confession of Faith,—a measure which he even seriously attempted. The Mormon prophets of our own country, and the Christyans and Campbellites, furnish other and not less remarkable instances.

It is not our intention to speculate upon this topic. But this abuse of public confidence appears to us, to annihilate the distinction between truth and error, at least so far as respects everything that pertains to its discovery and profession. It makes it equally meritorious for an individual to profess and suffer for error, as for truth. It assumes that man is not culpable for error, and loses sight of the fact that Paul has placed "*heresies*" along with other "*works of the flesh*," with "lasciviousness, idolatry, hatred, envyings, drunkenness," etc.; and involves the absurd supposition that the Atheist's honesty ought not to have been doubted when he affirmed that he could "prove

anything by the Bible, except that there is no God."

It is clearly a doctrine of the Bible, that error in religion is, to say the least, much more the result of depravity of heart, than of honest and conscientious mistake. And though we cannot here pause to ascertain it, yet, there certainly must be some principle which will justify an individual in speaking decidedly, in terms of reprehension, of that which is clearly contrary to the word of God, without being justly the subject of censure. Surely if there are errorists, and if mankind are furnished with the means of ascertaining truth; if Christians are called upon to contend earnestly for the truth originally revealed; there must be some principle that justifies them in peremptorily refusing all such demands upon their christian fellowship and charity as are thus made by every one who chooses to represent himself as inspired of Heaven.

But errorists themselves practically concede the existence of such a rule or principle as the one referred to. The Mormons, the Christyans, the Puseyites, and the Perfectionists, perpetually admonish all the churches in the land, hitherto regarded as Christian, that they are in dangerous error, that they are not Christian, but are corrupt, anti-apostolic, and have nothing to look for at the hand of God but his uncovenanted mercies. The Campbellites assume precisely the same position, as we shall see hereafter. Nor is this all; for, if we except the fact that the Campbellites and Christyans have, within a few years past, professed an agreement on all the essential points of their systems, they, with the utmost bitterness denounce each other. Of this denunciatory spirit, we shall present here one brief example, from the writings of Mr. Campbell. He is speaking of the Mormons, (who, we doubt not, it will be admitted, before we are through with this discussion, have quite as valid claims to be regarded as Christians, as Mr. Campbell himself,) and thus remarks: * "I would say nothing to the disparagement of this deluded people. But 'tis a disgrace to the christian character, to the name, to any man who has ever read a Bible, to believe that absurd book, called 'the book of Mormon.' It is a matter of astonishment and grief, to think of a man in the exercise of reason, for one moment to give credit to this wretched bundle of lies. It must have been written by an ATHEIST, who did not believe that God would ever call him to judgment for lying in his name. A Yankee trick to make money. The author must have studied barrenness of sentiment and expression, a poverty of style, without an equal in the English language for the purpose of deception," etc.

Mr. Campbell, therefore, in the most unequivocal manner, admits the existence of the principle, or rule referred to. We also admit it. He clearly and fully, in this extract, asserts the doctrine of accountability for our opinions, — for he says that "it is a DISGRACE to any man who has ever read a Bible TO BELIEVE that *absurd book* called the Book of Mormon." He says this, while he knows at the same time, that multitudes have received that book as divine. He denounces them as a "*deluded* people," and affirms that the Mormon book "must have been written by an ATHEIST," that its fabrication was "a Yankee trick *to make money.*" Thus does he arraign the sincerity, and impugn the motives of a sect which is certainly as sincere and as respectable as his own. Nor has he, to my knowledge, ever been threatened with a civil prosecution for doing so. But when I, after having been abused by him and his followers, and challenged to discuss their peculiarities, presented a calm statement of their views, and employing therein language in no way as denunciatory as the foregoing, the only *argument* with which I am met, is a threat from Mr. Campbell of a civil prosecution; the rest of his reply is all abuse and scurrility.

Now I am as sincere as Mr. Campbell could have been (in his foregoing remarks on Mormonism,) when I say, that agreeably to the word of God, the Campbellite system of theology, in all its essential features, possesses no just claims to be regarded as the religion of the Cross: that it is essentially "another Gospel; and that they who are its adherents, are guilty before God, for sustaining a system of pernicious and soul-destroying delusion.

* See Mr. Campbell's *Millenial Harbinger* for April, 1834, Vol, V. p. 148.

That it is a shame for christians to suffer themselves to be deluded thus, by a system which has no more valid claims to be regarded as the religion of Christ, than Mormonism. And that the translation of the New Testament by Mr. C. is as gross a deception upon the credulity of the public, as the Book of Mormon itself. And my right to make these statements (which I do in perfect good nature,) is the same with Mr. C.'s right to say what he has said in the foregoing extract. If I can sustain these statements, all will admit that they ought to be made, and that the public ought to be disabused. If I cannot, the public will not be slow in awarding to both Mr. C. and myself ample justice. The subject at the present time, and especially in those parts of the country where Campbellism prevails, is of the deepest importance, and demands this investigation. And all we ask of the reader, is a patient and candid attention to the facts and arguments which follow.

Had we even employed the most bitter invective and denunciation in treating upon this subject, Mr. C. is the very last man who ought to complain. For never was more cruel and unprincipled denunciation employed by any one, than he has employed in speaking of the ministry, and evangelical denominations of christians in this country. Because he and Rev. Wm. Kinkade, and Joseph Smith (the Mormon,) have set up for Reformers, they think that they must employ abuse and scurrility, as Calvin and Luther did. But we yield to Mr. C. all the advantage that such weapons of controversy can afford; and shall proceed with the discussion without them.

Because Mr. C. entertains some doctrines in common with evangelical christians, he endeavors to represent those who controvert his peculiarities, as controverting every doctrine which he professes to believe. But this is most uncandid; and it is too easily seen through to do much injury. I freely admit that he does hold and advocate some precious truths of the Bible — truths, which, if carried out to their legitimate results, would utterly explode his pernicious peculiarities. But the same remark may be made of the Mormons, of Socinus, of Priestly, and of all errorists.

It is a matter of regret, that the propagators of erroneous doctrines in a christian community, are in general, so very reserved or ambiguous in their communications, that not unfrequently a considerable length of time is suffered to elapse, before even their most constant auditors become fully acquainted with the distinctive fundamental principles of their system. This fact is notorious to all who have ever had an opportunity to notice for themselves. And while it is a fact, that such errorists uniformly agree to villify other denominations, and to misrepresent their doctrines, it is rarely indeed that they venture immediately and unreservedly, to make known their own sentiments, or even to give a tangible statement of the points whereon they do differ from those whom they decry. They are fully satisfied with making the general statement that other denominations are corrupt, and the like; leaving it to be *inferred*, that of course, *they* are the very reverse.

We are led to these remarks by having observed the silence, respecting many of their distinguishing tenets, which is observed by the advocates of Campbellism. This silence is indeed surprising, if we consider the numerous declarations made by them to the effect that "the gospel as promulgated by Mr. Campbell is the same as was propagated by Christ and his apostles;" * — that "all other protestant churches are daughters of the mother of harlots;" — and that "altogether they constitute the Babylon of Revelation, out of which all true Christians are commanded to flee." Such declarations as these are teeming in their writings and discourses. Yet they keep their own sentiments concealed, either by not declaring them openly, or by the employment of a phraseology so ambiguous that few can be found, aside from their own denomination, who can give a rational account of even a few of the distinctive features of the system. Hence the frequent enquiry, "What *are* the sentiments of this people?" Distinctive indeed must be their sentiments, if they alone entertain in its purity the true gospel of Christ, while all other denominations lie exposed to the wrath of God.

* "I do most unhesitatingly avow my conviction that not one single truth or fact of the gospel, as taught by him (Mr. Campbell) can be disproved." See Mill. Har. Vol. V. p. 174.

Of later years, however, Mr. Campbell himself has become somewhat more emboldened in the advancement of his views. Backed as he is by a numerous host of followers, he no longer feels that restraint which formerly held him in check, and prevented his coming fearlessly before the public with his system in a tangible form. Though it is still true that his doctrines are, to a great extent, crude and undigested, and wrapped in a tedious verbosity, yet any one who has the requisite patience to wade through his tomes, may reasonably entertain the prospect of ultimately detecting his sentiments.

That we may avoid misrepresenting this denomination, (a conduct of which they constantly complain, and often without the least reason) we shall, as far as possible, employ their own language in the expression of their views.

Before proceeding, however, to a more extended presentation of the sentiments of Mr. C. and his followers, it will be proper here to give a brief synopsis of their peculiar views. As remarked above, we have no controversy with them on any other points but these. They are as follows:

1. Immersion in water is essential to Christian baptism.
2. Faith is only historic; and saving faith is simply a recognition of Christ as the Messiah.
3. Conversion to God is by immersion.
4. Forgiveness of sin, or justification can only be had through immersion.
5. Regeneration is essential to salvation, and in Bible language is the same thing as immersion.

These views we shall consider and refute. After which we shall consider the Unitarianism of this sect; review their version of the New Testament; and conclude with a review of the Campbellite controversy, especially since the publication of the Essay on Campbellism in the American Biblical Repository of 1839. And if in any of our statements, we do Mr. Campbell the least injustice, and he will point out our mistake or misapprehension, we shall at once thankfully retract it, and make the correction publicly. We should be sorry to do him a thousandth part of the injustice which he has done to us. For though his scholarship is neither extensive, nor accurate, his talents are respectable, and his influence considerable, and ought not to be underrated.

CHAPTER II.

THE PECULIAR AND FUNDAMENTAL PRINCIPLES OF CAMPBELLISM POINTED OUT.

With regard to the subjoined extracts, the reader will observe that they are not merely repetitions of the passages quoted in the Biblical Repository in our former essay. Some of those are retained, but to give the public the fullest proof that no injustice has been done to Mr. C., we have taken the pains to read over, among others of his writings, a publication of his, which was issued by him subsequently to any quoted in my former essay. Following the example of the Socinian *Servetus* (the great calumniator of the Reformation and of the Lord Jesus,) he named it "*Christianity Restored.*"* It has been latterly re-published under a new title; but it is the same book; (see Mill. Har. July, 1839, p. 336) and asserts all Mr. C.'s peculiar views, as presented in the subjoined passages.

SECTION I.

Mr. Campbell's view of Baptism.

With Mr. C. there can be no baptism without immersion. He, in his version of the New Testament, generally translates the words *Baptize* and *Baptism*, by *Immerse* and *Immersion.* And in his Mill. Har. of April, 1834, p. 177, he says, "No man of learning and candor, can, in the face of this generation, say that *immersion* is not commanded; nor can he, by any mode of reasoning, find even a probability that one infant or adult was sprinkled—(and no one pretends that it was commanded) by Jesus or his Apostles." In fact, his whole scheme, and the analogies by which he illustrates it, generally proceed upon this baseless assumption.

He has also asserted repeatedly in his controversy with me, that I am "an im-

* The notorious book in which Servetus attacked the doctrine of the Trinity and other doctrines of the Reformed church, he designated *Restitutio Christianismi*, or *Christianity Restored:* and Mr. Campbell's book is equally deserving of the same title.

mersed Presbyterian minister, and therefore go for immersion as baptism." Har. for 1839, p. 507. And on p. 503, he asserts it in the following language. Referring to myself, he says, "I am told, too, he has been immersed for the remission of sins. I presume it must be true! What say you, Mr. Landis? Then Campbellism is a terrible thing, when even its warmest foes are constrained, even in the agony of their struggles, to affirm all its most peculiar and offensive dogmata. Mr. Landis, as far as he is gone, is pretty orthodox on baptism for remission of sins," &c.

This statement had considerable weight with many of Mr. C.'s followers; and I wrote to him informing him of his error, and requesting him to correct it. This, however, he was unwilling to do, (though he promised me to do it,) for it relieved him, (in the estimation of many,) of the force of my statements. Hence, though he was apprized of the falsehood, and had promised me to correct it, many of his followers still suppose it to be true that I "go for immersion as baptism," and "was immersed for the remission of sins." I corrected the misrepresentation, in a brief note in the Biblical Repository of July, 1840, p. 208, from which the following is an extract. 'I *never* wrote a line advocating immersion as baptism; and since I have been a Pædobaptist have never advocated that mode of administering the ordinance. The facts which Mr. C. has thus cruelly distorted, are these: My parents were Baptists. I, when very young, united with the Baptist Church, and was, of course, immersed. A few years after, and while yet under age, I became convinced that the views of my Baptist brethren, respecting the subject and mode of baptism were erroneous; whereupon I left them and united with the Presbyterian Church; *and since that hour I have ever been a strenuous advocate of the views I then embraced.*— Such are the facts upon which Mr. C. declares that I "go for immersion as baptism," and "affirm the dogmas of his system."

But distinct from all these considerations, it is important, in a professed examination of Mr. C.'s system, to consider the *subject* and *mode of Baptism.* And in fact, Mr. C. has erected his whole theory, upon the mere mode; and, as above remarked, the analogical proof which he brings to sustain it is derived from thence. These considerations must plead our apology for discussing this subject (as we shall briefly do when we come to examine his arguments, &c.) in a work designed to be catholic in its aspect and spirit. Thus indeed it should be, as far as possible; as he whom it opposes, is one, who like Ishmael, has his hand against every man. All Evangelical denominations, as will be shown hereafter, share his denunciations; and in opposing him have been generally united. We trust, however, that the circumstances stated above, will justify our departure from the principle in this one particular: for it will be seen, as we proceed, that he builds his whole hydrostatic structure upon baptism by immersion.

The subjoined extracts from his "*Christianity Restored,*" will at once exhibit the importance which he attaches to this mode of administering baptism; and will justify the course which we propose to adopt: "The Saviour commanded them (says Mr. C., referring to the Apostles,) to assure mankind that every one who believed the gospel, and *was immersed*, should be saved. And connecting faith with immersion, Peter averred that immersion saved us, purifying the conscience through the resurrection of Jesus." p. 190. "And here it is worthy of notice that the Apostles, in all their speeches, and replies to interrogatories, never commanded an enquirer to pray, read, or sing, as preliminary to coming; *but always commanded and proclaimed immersion as the first duty, or the first thing to be done, after a belief of the testimony.*" p. 214. "One thing we do know, that none can *rationally*, and with *certainty*, enjoy the peace of God, and the hope of heaven, but they who intelligently, and in full faith, are *born of water, or immersed* for the remission of their sins." p. 240. He says further, that the Apostles "taught all the disciples to consider not only themselves as saved persons; but all whom they saw, or knew to be immersed into the Lord Jesus. They saluted every one, on his coming out of the water, as *saved*, and recorded him as such." p. 214, 215.

SECTION II.

The Campbellite view of saving faith, and of the object of faith.

In stating the principles of his sect, Mr. C. remarks: "The principle which was inscribed upon our banners, when we withdrew from the ranks of the sects, was, '*Faith in Jesus, as the true Messiah, and obedience to him as our Sovereign, and King, the* ONLY TEST *of Christian character, and the* ONLY BOND *of Christian union, communion, and co-operation; irrespective of all creeds, opinions, commandments, and traditions of men.*" See *Christianity Restored*, p. 9. Yet, at the same time, Mr. C. must be the judge whether *due obedience* is rendered; for he will recognize none as disciples of Christ, who have not been *immersed.*—This is the "*Catholicity*" of his system.

And on p. 254, and elsewhere, he pointedly condemns the doctrine of justification by faith; and with the Papists and Puseyites asks, "why *assume* that *faith alone* is the reason of our justification?" And as illustrative of his abandonment of this cardinal doctrine of the reformation, he, in the first two editions of his version of the New Testament, (which he still has the unblushing dishonesty to inscribe to Doctors Campbell, Macknight and Doddridge,) rendered Jas. 2, 14, after Macknight as follows: "What is the advantage, my brethren, if any one say he have faith, but have not works? can THIS faith save him?" * But in the later editions he throws out the demonstration, (which the original requires,) and simply has it, "Can faith save him?" and makes the reader think that this is Macknight's version.

Again, in his *Christianity Restored*, p. 238, he illustrates this view as follows: "It is not our faith in God's promises of remission, but our *going down* into the water that obtains the remission of sins." And on p. 111, "Faith never can be more than the receiving of testimony as true, or the belief of testimony; and if the testimony be written, it is called history—though it is as much history when flowing from the tongue as when flowing from the pen."

He also repeatedly asserts and defends the assertion, that to believe Jesus Christ to be the Messiah, is to believe on him to the saving of the soul. See *Christian Baptist*, Vol. III., No. 9., and *Mill. Har. Extra*, for 1839; and in reference to it, he says: "That is *saving faith* (for there is but one faith,) which purifies the heart and works by love."

Another popular writer of this sect, in a work entitled "A Mirror of Ismatic Religions," (a work highly approved and recommended by Mr. C.) in reference to this same subject, speaks as follows:

"The catholic church of Christ (not of Rome) is held and compacted together by the belief of this truth, that *Jesus is the Messiah, the Son of God, the living one, and that God raised him from the dead on the third day*—their belief, if I may so term it, comprehends, in the words of Paul to the Ephesians, 'the one Lord, one faith, and one immersion,' hence they are all of *one mind, one judgment, one spirit*,—and not being required by their master to be of one opinion, every one concedes to his brother his own particular views." Pages 11, 12.

In his Preface to his New Testament, Mr. Campbell repeats this view: "When one question of fact is answered in the affirmative, the way of happiness is laid open, and all doubts on the nature of true piety and humanity are dissipated. The fact is a historic one, and this question is of the same nature. It is this—*Was Jesus the Nazarene, the Son and Apostle of God?* This question is capable of being converted into various forms, such as—Are the subsequent narratives true? Did Jesus actually and literally rise from the dead after being crucified and interred? Did he ascend into heaven in the presence of his disciples? Is he constituted the Judge of the living and the dead? Or, was he an imposter and a deceiver of men? It may be proposed in many a form; but it is still a unit, and amounts to this—*Is Jesus the Nazarene, the Son of God, the Apostle of the Father, the Saviour of men? When this question is answered in the affirmative, our duty, our salvation, and our happiness are ascertained and determined. See also, Mill. Har.* Vol. VI. p. 82.

And in his reply to me, Mr. C., quoting this last extract, admits its doctrine

* Μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

and says: "To this I fully subscribe." Extra for 1839, p. 488.

It is, however, no unusual thing for Mr. C. and his disciples to advocate both sides of a question—and then when you controvert or condemn *one* of their opinions in respect to it, they charge you with misrepresentation, and immediately quote passages where they have asserted the contrary doctrine. The reader who would see some amusing specimens of this manœuvering, is referred to Mr. C.'s review of my former essay, and to my reply thereto, as published in the Biblical Repos. of April and July, 1840.—Hence it is, also, that he so frequently denounces "Trinitarianism and Unitarianism," see Mill. Har. Vol. 6, p. 110, and Extra, p. 511, for 1839: Christianity Restored, p. 124, 125, and Biblic. Repos. for April 1840, p. 491.

Thus also, has he proceeded with regard to *faith*. For notwithstanding his repeated assertion that there is but one faith, and that this is simply the belief of testimony, either oral or written, (see ubi Supra,) he says, in Mill. Har., Vol. III., p. 110, "Faith ranked among the fruits of the Spirit, *is fidelity*." And in Extra for 1839, p. 485, he maintains this same view—"We do indeed plead guilty of the charge: It is a true bill." And yet in the Harbinger for 1833, p. 42, he makes a distinction, and intimates as though he questioned his own definition: "Faith is, by us, *usually* defined, 'the belief of testimony.' This is the definition of the *term*. *The* THING is, however, CONFIDENCE in testimony—*confidence* in the person or thing testified." Then in Vol. III. Number 11. p. 505, he says, *with me*, faith is the belief of the glorious facts of the Gospel—a firm persuasion that they are true, *which persuasion* is always ACCOMPANIED with *confidence* in them, and a hearty consent of the mind to them."

It is the usual custom of the preachers of this sect to ridicule in the most indecent manner, the exposition which evangelical denominations give of faith. And they perpetually assert that there is but one faith, *which is simply the belief of facts*. I have heard the idea repeatedly scouted by them, that faith can be any thing more than mere belief or assent to testimony. It may be of service to them all, therefore, to ponder the foregoing extracts, in which Mr. C. *first* asserts that there is but *one faith*, and refers it to simple belief—the belief of a fact. *Then* he says that *this* is the import of the *term* only, *and that the thing itself means something else*. And of this *something else*, he gives two opposite definitions, viz: "*fidelity*," and "*confidence*." He then, last of all, makes it something still different, and says that it is something "which is always ACCOMPANIED with confidence." Such is his mental philosophy.

It is not our purpose here, to discuss faith; we are merely presenting the doctrine of the Campbellites respecting it.—Mr. C. accuses me of "blundering" in respect to this subject, as he does all evangelical christians; and he says of me, as he has often said of others before, "I never read a more clumsy, senseless, and unmeaning description of faith than that given by Mr. L." Upon this score, however, it is presumed, that he and his followers will hereafter keep silence. It might be useful for them, occasionally, to read Matt. 7, 1—5.

SECTION III.

The Campbellite view of Conversion.

Referring to those who were converted in the Apostle's times, Mr. C. remarks: "Neither praying, singing, reading, repenting, sorrowing, resolving, nor waiting to be better, was the converting act. *Immersion alone was the act of turning to God*. Hence, in the commission to convert the nations, the only institution mentioned after proclaiming the gospel, was the immersion of the believers, as the divinely authorized way of carrying out and completing the work. And from the day of Pentecost, to the final *Amen* in the revelation of Jesus Christ, no person was said to be converted, or to turn to God, until he was buried in and raised up out of the water." Christianity Restored, p. 214. "No man can, *scripturally*, be said to be converted to God, until he is immersed." p. 215. '*Into Christ* is a phrase only applicable to conversion, immersion, or regeneration, or what is called putting on Christ," &c. p. 193. "Whatever the act of faith may be, it *necessarily* becomes the line of discrimination between the two states before de-

scribed. On this side, and on that, mankind are in quite different states. On the one side they are pardoned, justified, sanctified, reconciled, adopted, and saved: on the other, they are in a state of condemnation. *This act is sometimes called immersion, regeneration, conversion;* and that this may appear obvious to all, we shall be at some pains to confirm and illustrate it." Chris. Rest. p. 197. And on the next page he lays down the proposition, "*that it is not faith, but an act resulting from faith which changes our condition;*" which act he avers to be immersion in water, "sometimes called conversion;" and affirms "faith by itself neither justifies, sanctifies, nor purifies." p. 198.

Then on p. 201, we have the following most edifying passages. Referring to Peter's address in the Portico, (Acts 3,) he says, "Why the Apostle Peter should have used 'converted,' or 'turning to God,' instead of 'be immersed,' is to the candid and unprejudiced reader of this narrative, very plain. After Pentecost, the disciples immersed on that day, *having turned to God through Jesus*, were spoken of by their brethren, as *disciples*, or *converted* to Jesus. The unbelieving Jews, soon after Pentecost, knew that the disciples called the immersed '*converted;*' and immersion being the act of faith which drew the line of demarcation between Christians and Jews, nothing could be more natural than to call the act of immersion the converting of a Jew. The time intervening between these discourses was long enough to introduce and familiarize this style in the metropolis; so that when a Christian said, '*Be converted,*' or '*Turn to God,*' every Jew knew, the act of putting on the Messiah to be intended. After the *immersion* of some Gentiles into the faith, *in the house* and neighborhood of Cornelius, it was reported that the Gentiles were converted to God. Thus, the Apostles, in passing through the country, gave great joy to the disciples from among the Jews, 'telling them of the conversion' or *immersion* of the Gentiles. Acts 15:3. Indeed, in a short time it was a summary way of representing the faith, reformation, and immersion of disciples, by using one word for all. Thus, 'All the inhabitants of Sharon and Lydda turned' or 'were converted to the Lord." Acts 9; that is, they were immersed.

This long extract exhibits a fair specimen of Mr. C.'s critical ability; and if any one acquainted with the Bible can read it without a smile, he can do what I cannot. And yet Mr. C. is as grave and serious in it as Rhadamanthus himself. And he adds with equal gravity, "No person was said to be converted until he was immersed; and all persons who were immersed, were said to be converted." p. 204. And whatever else Mr. C. holds in respect to conversion, he professes, at least, to entertain no sentiments which are not perfectly consistent with the foregoing doctrine.

Now we do not like to be compelled to refute both the negative and affirmative of a proposition: and yet Mr. C. and his followers act as though they expected us to do it. His whole theory of immersion runs him into the most preposterous contradictions conceivable.—We shall remark more fully upon this topic, when we come to refute his views of justification and regeneration. And yet we cannot pass from this point without expressing our admiration that Mr. C. should publish in his Harbinger, (notwithstanding the foregoing conclusive statements,) that "BAPTISTS" are "converted" *in some other way* than by immersion. If *immersion be conversion*, (as Mr. C. so plainly declares above,) then how are Baptists converted when they become Campbellites? That they do become *converted*, then, any one can see by turning to Mill. Har. Vol. V. p. 187. And yet they are not re-immersed. How then are they converted? Immersion and conversion, says Mr. C., are the same thing, and yet Baptists are not converted till say ten, fifteen or twenty years after they are immersed. This is something that I cannot explain; nor can I find any explanation of it in all Mr. C.'s writings. It certainly seems mysterious.

SECTION IV.

The Campbellite view of Justification or the remission of Sins.

We have already seen that this sect wholly deny the doctrine of justification by faith. In fact, faith, in their system, as will be seen presently, has no real connection with justification or forgiveness, for an individual may exercise

true faith, and if he be baptized in any other way than by immersion, he is still "unforgiven, unconverted, unregenerate," according to the doctrines of this sect.

Respecting the forgiveness of sins, Mr. C. uses the following language: "Before we are justified in Christ, live in Christ, or fall asleep in Christ, we must come, be introduced, *or immersed into Christ.* Chris. Rest. p. 193. And hence it is that Campbellite preachers, when about to immerse their disciples use such revolting language as the following: "Come, I will now introduce you into the kingdom." See Mill. Har. for 1835, p. 141, and for 1840, p. 564, 565.

So also in *Chris. Rest.*, p. 238, Mr. C. says: "It is not our faith in God's promise of remission, but our *going down into the water*, that obtains remission of sins." And again, "One thing we do know, that none can *rationally* and with *certainty*, enjoy the peace of God, and the hope of Heaven, but they who intelligently, and in full faith, are born of water, or immersed for the remission of sins." p. 240. He asserts at the same time, however, that without believing Christ to *be the true Messiah*, no one "receives the remission of sins in immersion." p. 239. Again, on p. 241, he says "we wish to leave before the mind of the diligent reader, the great importance attached to christian immersion, as presented in the Evangelists, the Acts and the Epistles. 1. *In the Evangelists*, it is called *the forgiveness of sins.*" &c. "Down into the water you were led. Then the name of the Holy One upon your faith, and upon your person, was pronounced. You were then buried in the water under that name. It closed itself upon you. In its womb you were concealed. Into the Lord, as in the water, you were immersed. But into the water you continued not. Of it you were born, and from it you came forth, raised with Jesus, and rising in his strength. *There your consciences were released, for there your old sins were washed away.*" Christ. Rest. p. 243. Hence it is, that in Mr. C.'s Mill. Har., such passages as the following are to be met with: Our Pædobaptist friends say, that we make too much of the *water.* Be that as it may, I can assure them, that I have felt more peace and comfort in six months since, than in ten years before I was immersed, as I am now able to rejoice in all things, giving glory to God for opening my eyes and enabling me to do his will," (*i. e.* to be immersed.) See Mill. Har. V. p. 188, for 1834.

Again: In his *Christian Baptist*, he says: "Under the former economy, blood was necessary to forgiveness; and under the new economy, water is necessary."—Vol. VII. p. 163. Then in Chris. Rest., p. 213, he says: "And the great argument, pertinent to our object, in this long examination of conversion and regeneration, is, *that which we conceive to be the most apparent of all other conclusions*, viz: that remission of sins, or coming into a state of acceptance, being one of the present immunities of Heaven, CANNOT BE ENJOYED BY ANY PERSON BEFORE IMMERSION. For Jesus expressly declares, that he has not given the privilege of sons to any but to those born of God. Jus. 1—12. If, then, the present forgiveness of sins be a privilege, and a right of those under the new constitution, in the kingdom of Jesus; and if being born again, or being born of *water* and of the Spirit, is NECESSARY TO ADMISSION; and if being born of *water* means *immersion*, as clearly proved by all witnesses; *then remission of sins cannot in this life*, BE RECEIVED OR ENJOYED PREVIOUS TO IMMERSION. If there be any proposition regarding any item of the christian institution, *which admits of clearer proof*, or fuller illustration than this one, I have yet to learn where it may be found."

From such assertions as the foregoing, I had stated in my Essay, in the Repository p. 105, that Mr. Campbell and his friends teach that immersion in water is "*absolutely essential* to forgiveness of sin." And to give the reader an idea of the *two-sidedness* of this celebrated controvertist, I will here quote from his reply to the allegation: "I am no less travestied and caricatured—no less calumniated on the subject of remission of sins as connected with baptism, than on the subject of baptism as connected with the whole renovation, or process of regeneration. *A more flagitious perversion I never met with than that expressed in the third dogma imputed to me.* 'Mr.

Campbell and his friends teach that immersion in water is *absolutely* essential to forgiveneness of sins.' The most charitable construction that I can put upon this, is, that Mr. L. does not understand his own language, or select his terms with discrimination. *Absolutely essential* to forgiveness! This is equal to 'no baptism, no forgiveness' in time or eternity, for man, woman, or child. I never thought, uttered, or wrote such an idea." Mill. Har. for 1839. p. 392, and Biblic. Repos. for April 1840 p. 484.

Now which representation of Mr. C.'s are we to take as the true one? for they are utterly irreconcileable. He "never thought, uttered, or wrote such an idea, as that immersion in water is *absolutely essential* to the remission of sin?" Let the reader cast his eye over the foregoing extracts, and he will not need that I should accuse Mr. C. of uttering a most gross and unblushing falsehood, in order to represent me as slandering him. I should never be guilty of imputing to a man an *inference* from his opinions, if he disclaimed it. But this is not the case here. For Mr. C. says, that under the Gospel, "Water is *necessary* to forgiveness"—and that forgiveness, or "remission of sins CANNOT, in this life, BE RECEIVED or enjoyed, previous to immersion." And this assertion, he says, is susceptible of the clearest proof; as much so, as any proposition of the Gospel. And not only so, but he is perpetually asserting it.—As for example, after showing that no one can *possibly* become a disciple of Christ except by immersion, he adds: "It is scarcely necessary to remark here, that, as the disciples of Christ are declared to be in a pardoned, justified, sanctified, reconciled, adopted, and saved state, *they are the only persons in such a state*; and ALL OTHERS *are in an unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost state.*" Chris. Rest. p. 192. And on p. 202, he says again: "All these testimonies concur with each other in presenting the act of faith—CHRISTIAN IMMERSION, frequently called *conversion*, as that act, INSEPARABLY CONNECTED WITH THE REMISSION OF SINS; or that change of state, of which we have already spoken." "The forgiveness of sins, or a change of state, is NECESSARILY CONNECTED with that act of faith called "christian immersion," "no person is altogether discipled to Christ UNTIL he is immersed." "No person was said to be converted UNTIL he was immersed; and all persons who were immersed, were said to be converted." The commission for converting the world *teaches that immersion* WAS NECESSARY to discipleship."

And yet this is the gentleman who affirms that he never thought, uttered, or wrote such an idea as that immersion is absolutely essential to forgiveness!

It is in reference to this "ordinance for remission of sins," that he uses the following language: "Under the government of the Lord Jesus there is an institution for the forgiveness of sins, like which, there was no institution since the world began." "The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. It was lost in the dark ages, and has never been, till recently, disinterred. Various efforts have been made, and considerable progress attended them; but since the grand apostacy was completed, *till the present generation*, the Gospel of Jesus Christ has not been laid open to mankind in its original plainness, simplicity, and majesty." See p. 184.

Thus modestly does he speak of himself, his *wonderful* discovery, and his efforts relating thereto. And then with his usual consistency, goes laboriously to work to try to show that the Episcopalian Prayer-book, the Presbyterian Confession, and "the Methodist Creed," along with the Baptist Creed, and the Confessions of Bohemia, Augsburg, Saxony, Wittemberg, Helvetia, Sueveland, the Roman church, Greek church, Calvin, &c., &c., all advocated, *before he was born*, the very sentiment which he has "in the present generation," "disinterred from the rubbish of ages."

SECTION V.

The Campbellites assert that regeneration is essential to salvation, and in Bible language means the same thing as immersion.

In their views of this whole subject there are some most preposterous and irreconcileable inconsistencies. Yet Mr. C. professes to advocate them all. I do not know however, upon what principle he

does this; and shall merely state the facts in the case, and leave the reader to form his own conclusions. And —

1. *The Campbellites declare that regeneration, or being born again, is essential to salvation.*

To prove this, they constantly quote John 3:5, and Tit. 3:5, and several other passages. As their agreement on this point is perfectly unanimous, it is quite unnecessary to tax the patience of the reader with more than the following passages, along with what has been already presented above.

"The subject of this great change," says Mr. C., "before his new birth existed in one state; but after it, he exists in another. He stands in a new relation to God, angels, and men. He is now born of God, and has the privilege of being a son of God, and is consequently pardoned, justified, sanctified, adopted, saved. The state which he left was a state of condemnation, what some call 'the state of nature.' The state into which he enters is a state of favor, in which he enjoys all the heavenly blessings through Christ: therefore it is called 'the kingdom of heaven.' All this is signified in his death, burial, and resurrection with Christ; or in his being born of water. *Hence the necessity of being buried with Christ in water, that he may be born of water,* THAT HE MAY ENJOY *the renewal of the Holy Spirit,* and be placed under the reign of favor." Christ. Rest. p. 273. See also another passage quoted by us in Sect. 3, above.

To the same purport he speaks also in his Harbinger (Vol. V. p. 146.) "He who loves his God, loves and consults his word, nor does a lover of God's word, find *non-essentials* upon its pages. Yet our teachers have found *non-essentials* among the master's commands in God's word. "No man of learning and candor can, in the face of this generation, say, that *immersion is not* COMMANDED." p. 177. "Regeneration is, therefore the act of being born. Hence its connection always with water." Christ. Rest. p. 206. And in Extra No. I., p. 30, he says, "One thing we know, that it is not a difficult matter for believers *to be born of water,* [which he explains to mean being immersed into it, and raised up out of it,] and if any of them wilfully neglect or disdain it, we cannot hope for their eternal salvation." And again: "All that is now promised in the gospel, can only be enjoyed by those who are born again, and placed in the kingdom of heaven under all its influences." Christ. Restored, page 274.

From these passages it is clear, that, in the Campbellite view, regeneration, or being born again, is essential to salvation.

2. *The Campbellites declare that immersion in water is essential to regeneration.*

In his Essay on Remission of Sins, in *Christ. Rest.* p. 183, 256, you will find Mr. C. employing the terms "regeneration, conversion, and immersion," interchangeably. One or two phrases will illustrate this: "*Conversion, regeneration* and *immersion,* are terms all descriptive of the same thing." Whatever this act of faith may be,—it is sometimes called immersion, regeneration, conversion. "*To call* the receiving of any spirit, or any influence, or energy, *or any operation upon the heart of man, regeneration, is an abuse of all speech,* as well as a departure from the diction of the Holy Spirit, *who calls nothing personal regeneration, except the act of immersion,*" p. 207. "Regeneration or immersion—the former referring to the import of the act; and the latter term to the act itself—denote only the act of being born." p. 212. "There are three births, three kingdoms, and three salvations. One from the womb of our first mother, *one from the water,* and one from the grave. We enter a new world on, and not before, each birth. The present animal life, at the first birth; the spiritual, or the life of God in our souls, *at the second birth;* and the life eternal in the presence of God, at the third birth. And he, who dreams of entering the second kingdom, or coming under the dominion of Jesus, without the second birth (immersion,) may, to complete his error, dream of entering the kingdom of glory without a resurrection from the dead." p. 239.

Again: "Our great Prophet, the Messiah, — when speaking of being born again — when explaining to Nicodemus the *new birth,* says, 'except a man *be born of water,* and of the Spirit, he cannot enter the kingdom of God.' May not we, supported by such authorities, call

that water of which a person is born again, the water or bath of regeneration?" p. 272, 274.

These sentiments are in exact agreement with those of all the leading men of this sect. Mr. Ballantine, by far the most learned among them, thus remarks: "All that you say of your modern regeneration, except thereby you mean immersion, is mere chaff before the wind. Here is the head and front of our offending: we make baptism regeneration. *So does Jesus, so does Peter, and so does Paul.*" *Strictures*, p. 29, 30.

The author of the *Mirror*, before referred to, says, p. 11, "*The institution of immersion* reminds us of the death, burial, and resurrection of Christ; it shows us the necessity of our *dying* to this world, being *buried* with him in *immersion*, and *rising again* to newness of life; it shows us how we may become acceptable in the sight of God; it shows us how we may obtain access to his blood, shed for the remission of sins; it teaches us to look with an eye of faith, through the water, at the great anti-typical sacrifice for sin; it teaches us to leave the kingdom of Mammon on one side of the water, and to enter the kingdom of Christ on the other," etc.

The following illustration will make it manifest that these extracts do not misrepresent the views of this sect on the subject before us.

"In religion a man may change his views of Jesus, and his heart may also be changed towards him, but unless a change of state ensues, he is still unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all christian life and enjoyment." "Begotten of God he may be, but born of God he cannot be, until born of water."—"Lavinia was the servant of Palemon, and once thought him a hard master. She changed her views of him, and her feelings were also changed towards him; still, however, she continued in the state of a handmaid. Palemon offered her first his heart, and then his hand, and she accepted them. He vowed, and she vowed before witnesses, and she became his wife. Then, and not till then, was her state changed. She is no longer a *servant*,—she is now a *wife*. No change of views and feelings led to this change of state; for Maria, who was another handmaid of Palemon, changed her views of him, and her feelings towards him, as much—nay, more—than did Lavinia; yet Maria lived and died the servant maid of Palemon and Lavinia."—Christ. Rest. p. 195.

We might greatly extend these extracts, but think it best to permit the foregoing pathetic "analogy" to conclude them, that the immersion may remain in full force upon the reader's mind.

3. *Mr. Campbell and his friends declare that immersion in water and regeneration are two names for the same thing.*

The *beautiful consistency* which exists between this item and the preceding, the reader will see is not attributable to us. It owes its origin to the fertile genius of Mr. C. That he does not agree with the great bard of Avon, in regarding consistency as a *jewel*, the subjoined passages, if compared with the preceding, will show. But before presenting the extracts confirmatory of this statement, we invite the reader's attention to some passages explanatory of Mr. C.'s theory of regeneration.

"Facts, testimony, faith, feeling, action," says he, "are therefore bound together by a natural and gracious necessity, which no ingenuity can separate. And will not every christian say, that when a person *feels* and *acts* according to the faith, or the testimony of God, he is a new creature—regenerate—truly converted to God? He that believes the facts testified in the record of God, understands them, feels them according to their nature and meaning, and acts in correspondence with them—has undergone a change of heart and of life which makes him a new man." Chris. Rest. 266, 267. Surely no christian will object to this; and if this was Mr. C.'s doctrine in verity, we should have no controversy with him on the matter. But it is only one of his saving clauses thrown in, on the principle before adverted to, as the reader will see by the following extract from his next page. "If the kingdom of heaven only began to be after Jesus entered into heaven; or, if it was only approaching from the ministry of John to the day of Pentecost, then it would have been preposterous indeed—

an incongruity of which no inspired man was ever guilty—to call any change of heart or life, a regeneration, or a new birth." p. 268. Thus irreconcileable is Mr. C.'s theory at the very outset.

On the same page, and in relation to the same subject, he thus speaks: "There is no confusion of metaphors in the scriptures of truth—in the dialect of Heaven. It is the language of Ashdod, it belongs to the confusion of Babel, to mingle and confound all figures and analogies. *Hence we so often hear of being born again, without any allusion to family and kingdom! and of regeneration as antecedent to faith or repentance.*" p. 268. "It was great to create man in the image of God—greater, to redeem his soul from general corruption; *but, greatest of all, to give to his mortal frame,* incorruptible and immortal vigor." p. 276. (Mr. Campbell should read Pope on the "*Art of Sinking.*" He continues thus:) "Who can think that any theory of the resurrection, or *regeneration of the body,* can affect the body in the grave! As little can any theory affect the unregenerate, or those dead in trespasses and in sins. A sermon upon generation or upon natural birth, would be as efficacious upon those unborn, in bringing them into this life, as a sermon upon moral or physical regeneration." &c., &c., p. 278. "I will first candidly inform the reader, that they (the previous remarks,) were not written for his regeneration, either of mind or body; *but for the benefit of those who are employed in the work of regenerating others,*" p. 279 "Our opponents contend for a regeneration, begun and perfected before faith or baptism—a spiritual change of mind by the Holy Spirit, antecedent to either knowledge, faith, or repentance, of which infants are as susceptible as adults; and, therefore, as we contend, make the Gospel of no effect. By way of reprisals, they would have their converts to think, that we go for nothing but water, and sarcastically call us the advocates of 'water regeneration.' They think that there is something more sublime and divine in 'spirit regeneration;' and, therefore, claim the title of orthodox. This calumny has been one occasion of the present essay, and it has occasioned that part of it, which gives the fullest latitude to the term *regeneration,* which analogy gives to the figure used by the Apostles. *But when we speak in* THE EXACT STYLE OF THE LIVING ORACLES *on this subject, we must represent* being born again, (Jno. 3, 5,) and regeneration, (Tit. 3, 5.) AS RELATING TO THE ACT OF IMMERSION ALONE." p. 279.

He says, however, at the same time, that he does not mean by regeneration, every thing that Evangelical Christians mean by it. But it is sufficient for us to know, that he professes to mean by immersion, or the act of immersion, *all that the New Testament means by regeneration, or being born again.*

On p. 205, he thus remarks: "Washing of regeneration and immersion, are, therefore, two names for the same thing." "As regeneration is taught to be equivalent to 'being born again,' and understood to be of the same import with a new birth, we shall examine it under this metaphor. For if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again, and being immersed, are the same thing; for this plain reason, that things which are equal to the same thing are equal to one another. *All must admit that no person can be born again of that which he receives.* For as no person is born naturally—so no person can be born again, or born metaphorically, of that which he receives. It destroys the idea, the figure &c., &c. This single remark, shows the impropriety, and inaccuracy of thought, or perhaps the want of thought, which the popular notions of regeneration sanction and sanctify." The reader need scarce be reminded of how *beautifully* this doctrine chimes in with scripture representations,—with Jno. 3, 6, 7, 8, for example, where persons are said to be "*born* of the Spirit." And he may well ask, how is a person "born of the Spirit," as our Saviour affirms, when, according to Mr. Campbell, "*no person can be born of that which he receives?*" thus absolutely denying that a person "*receives*" *the Spirit* when he is "born of the Spirit."

But Mr. C. continues on page 206, as follows: "*Regeneration is, therefore, the act of being born.* Hence its connexion always with water. Reader, reflect—what a jargon, what a confusion, have

the mystic doctors made of this metaphorical expression, and of this topic of regeneration. To call the *receiving of any Spirit*, or any influence, or energy, or any operation upon the heart of man, regeneration, *is an abuse of all speech*, as well as a departure from the diction of the Holy Spirit, who calls nothing personal regeneration, except the act of immersion." And on p. 207, "He who cannot see the propriety of calling immersion a being born again, can see no propriety in any metaphor in common use.* "That John 3, 5, and Tit. 3, 5 *refer to* IMMERSION, is the judgment of all the learned Catholics and Protestants of every name under Heaven." This may illustrate the recklessness with which Mr. Campbell makes assertions—for you can scarcely conceive of an assertion more utterly untrue.

Again, on p. 272, he says, "If the phrase 'water of purification' meant water used for the purpose of purifying a person—if 'the water of separation,' meant water used for separating a person, what more natural, than 'the bath of regeneration' should mean *water used for regenerating a person?*" And again, "Immersion and regeneration are two Bible names for the same act." And then on p. 374, he says: "These analogies illustrate that promise of the Holy Spirit, given to them who reform and are immersed for the remission of sins. But as the tabernacle was first reared and dedicated, the temple first builded and furnished before the glory of the Lord filled it; so the Spirit is promised and given to none, till they are united to the building of God—the Church," *i. e.* are immersed. And yet he says, on p. 266, 274, (and as above shown by extracts,) that immersion is the *consummation of regeneration.*" And when the Campbellites reclaim apostates, or receive members from the Baptists, they never rebaptize them. Thus the operations of the Spirit and faith, are sometimes placed first, and sometimes last, by Mr. C. in his most consistent and edifying account of regeneration.

* But Mr. C. spoils his *beautiful "analogy;"* for, addressing "the unregenerate," he says, "I say then, *come* and be *regenerated*;" *i. e.* come and *be born again.* p. 249. Can the *unborn hear* and *obey* such an exhortation? If so, his "analogy" is destroyed. If not, why exhort them to do so? "*Transfer such an idea to the first birth.*" See note in Chap. IV. Sect. II. of this work.

The following passage is taken from p. 164. "In these days of apostacy, men have sought out many inventions. Some have attempted to get into the kingdom of heaven without being born at all. Others imagine that they can be born of the Spirit, without water, (i. e. without immersion,) and that the King is as well pleased with them who have been born without a mother, as those who are lawfully born of father and mother."—And in showing the amazing power which immersion in water exerts upon the soul, and illustrating the *velocity* which it thereby acquires, Mr. C. remarks: "Like a strong impulse given to a ball, which puts it into motion, immersion for the forgiveness of sins carries the mind forward, far beyond all the experiences formerly demanded as preparatory to immersion. A change of state so great, so sensible, so complete, so sudden, operates more like the ancient cures, than the cold, dark, and tedious *mental* regenerations of the philosophising theologues." And then we have the "analogy" or illustration, which is as follows: "He that passes from Virginia into Pennsylvania, passes over a mere imaginary geographical line, without scarcely perceiving the transition; but he that passes from Virginia into the state of Ohio, *by swimming the river*, the natural and sensible boundary, immediately realizes the change."

These quotations, are surely more than sufficient to give the reader an idea of this ridiculous travesty of the Gospel. Our desire is to do Mr. C. no injustice, and hence we have been so full, and we fear, even tediously so, in letting him speak for himself. We would, however, before passing on to the next topic, suggest to Mr. C. that his claim to originality, in this discovery of a method to cleanse from sin, is not so clear as to be undisputable. For shortly after "the dark ages, there was a certain old gentleman also at the head of a denomination, who made the same discovery, and affirmed that, "If any one shall say that baptism is indifferent, that is, not necessary to salvation, let him be accursed." Conc. Frid. Sess. VII. die mart. III. 1547. Can. V. de Baptismo. He affirmed many other things in relation to it, which have been summed up by the Ro-

man Catholic Bishop Hays, in his *Abridgement of the Christian Doctrine*, approved by Archbishop Maucal; and some of them are as follows: "Baptism brings to the soul sanctifying grace—washes away the guilt of original and actual sin--gives a new and spiritual birth—makes us Christians--entitles us to actual grace—preserves the sanctity gotten at baptism,—and gives a right to eternal happiness."

We are not sure but Mr. Campbell must also yield to another claimant. One of our missionaries some time ago meeting an old Brahmin, aged eighty, asked him: "Do you know how your sins are to be pardoned, and what will be your state after death?" He replied: "*My hope is in the Ganges.*" And when further pressed, he confessed that, "*If the Ganges could not take away his sins, he knew not what could.*" See *Miss. Her.* vol. XXIX. p. 97. It would be amusing to speculate upon the manner in which a Campbellite would have treated the subject with the aged priest.

We should be sorry to take away from Mr. Campbell all merit of originality in relation to his illustrious discovery; but as he has so boldly ventured his claim, it may be proper to introduce to his acquaintance one other old gentleman, who previous to Mr. Campbell's having advanced his pretentions to originality, published the same discovery in a work entitled "*A Refutation of Calvinism.*" The reader can compare the following extracts, and then decide for himself, to whom belongs the palm.—"Those who are baptized are immediately translated from the curse of Adam to the grace of Christ. They become reconciled to God—heirs of eternal happiness,—acquire a new name, a new hope, a new faith, a new rule of life. This great and wonderful change in the condition of man is, as it were, a new nature, a new state of existence; and the holy rite by which these invaluable blessings are communicated, is by St. Paul *figuratively* called regeneration, or new birth. The word regeneration, therefore, is in Scripture solely and exclusively applied to the one *immediate effect* of baptism once administered," etc.

There are other competitors for this honor, between whom and Mr. Campbell, we cannot pretend to decide. For example, Bishop Doane says, that "Peter taught (Acts 2: 38,) that by baptism an individual receives the forgiveness of sin, and a new nature, and is made a *real* child of God, and a real member of Christ." "It is what Paul constantly taught, (Tit. 3: 5, Gal 3: 27, 1 Cor. 12: 13.) Nay, it is the very teaching of our blessed Lord himself, (Jno. 3: 5, Mark 16: 16.") *Brief Exam.*, p. 79, 80. So, too, says Dr. Pusey. See "*One Faith*," p. 19, *by a Presbyterian.*

These, then, are the great fundamental doctrines of Campbellism. If we have been prolix in our citations, it was to avoid misrepresentation, and because we wished to hold up the system in every point of view, in which it is presented by its advocates.

As the remaining sentiments of this sect, which it is our intention hereafter to notice, are not so strictly distinctive as the foregoing, we shall treat *them* in a historical, rather than a controversial manner. We propose, however, first, to subject the foregoing principles, to a somewhat thorough examination. The views entertained hereupon, especially, constitute the difference between this sect and other sects of Unitarians, as we shall show hereafter. Mr. Campbell himself admits that these views of faith, forgiveness, and regeneration, are essential to the very existence of his system. Hence, if *they* are proved to be erroneous, or are found destitute of support, his whole theological fabric, confessedly, falls to the ground.

SECTION VI.

A brief summary of the foregoing views, and inferences therefrom.

From the foregoing extracts we learn:

1. That Mr. C. and his sect aver, that no person can be justified or saved "in time or eternity," unless regenerated, or born again.

2. That immersion in water is essential to regeneration. For, say the Campbellites, no person can possibly be regenerated without being immersed.

3. That immersion in water is the medium through which sins are remitted.

4. And however inconsistent with the foregoing, that immersion is regeneration

itself. "Being born again, and being immersed, are, in the Apostles' style two names for the same thing."

Hence nothing can be clearer than that according to the Campbellites, *immersion in water is indispensably necessary to salvation.* It follows syllogistically, thus:

1. Regeneration is essential to salvation. But immersion in water is essential to regeneration, inasmuch as no one can be regenerated without being immersed: therefore immersion in water is essential to salvation. Or thus:

2. "Immersion and regeneration are in the Apostles' style, two names for the same thing:" so that being immersed is itself being regenerated. But no one can be saved without being regenerated. Therefore no person can be saved without being immersed.

COROLLARY. Infants who die in infancy, are either lost, or if saved, they are saved without being regenerated. Even the infants of the Campbellites; for they do not baptize their children.

3. The same conclusion follows in another way. Immersion is essential to remission of sins. But no one can be saved without remission of sins.—Therefore, no one can be saved without being immersed.

COROLLARY. All mankind, therefore, according to the Campbellites, who are not immersed, perish forever.

If there is any way in which to avoid these conclusions, while holding the views embodied in the foregoing extracts, Mr. C. and his followers, will do their cause an essential service by making it manifest. It will require, however, something more than sneering at these inferences, to convince the public mind that they do not legitimately result from those principles.

CHAPTER III.

THE PROOF TEXTS URGED BY THE CAMPBELLITES IN FAVOR OF THE FOREGOING VIEWS EXAMINED.

Our object in presenting the preceding brief summary of Mr. C.'s views on these points, is merely for the convenience of reference; and not to prove them false by their consequences. Mr. C. and his friends profess to appeal to the Bible, to sustain their doctrine; and if that fairly sustains them, it is vain to talk of consequences. If it do not, then such argument may be urged with propriety.

We proceed, therefore, to consider their

Argument founded on John 3: 5.

This passage has ever been regarded by Mr. Campbell and his friends as containing a complete, and unanswerable argument in favor of their position, that *baptism is essential to regeneration, and consequently to salvation:* "Jesus answered, Verily, verily, I say unto thee, except a man *be born of water*, and of the Spirit, *he cannot enter into the kingdom of God.*" On this verse, with Tit. 3: 5, there has been more controversy with this sect, than on any other texts of Scripture.

To avoid the force of Mr. Campbell's argument, it has been observed, that the phrase "kingdom of God" does not refer to *heaven*, but to the *invisible* church on earth. Others have supposed that it referred to the *visible* church. Both positions, however, have been swept away simply by the Campbellites asking, 'Whether the objector did not believe that many were members of the *invisible* church who had never been baptized with water?' and 'whether there were not members of the *visible* church, who, though they had been baptized with water, had not been baptized with the Spirit?' As both are admitted by all Evangelical Christians, the objectors could not, in consistency with their own sentiments, maintain such a view of the subject. And thus their false exposition has been refuted, and Campbellism has triumphed.

It is in vain that some have maintained that baptism is not here enjoined as essential, but merely as obligatory *when it can be attended to.* The Campbellites have triumphantly answered, that 'Being *born of water* is placed by our Saviour upon an equal footing with being *born of the Spirit.* If, therefore, the one may, under any circumstances, be dispensed with, the other may be likewise, under the same, or similar circumstances.' But as no Christian could admit such an inference, the position sustaining it must be abandoned.

Thus, from this passage, the Campbellites and Papists, conclude, that to be born of water is equally essential to salvation, as to be born of the Spirit; for the text says, "Except a man be *born of water* AND *Spirit.*" But all Christians admit, that to be born of the Spirit is essential; and therefore, agreeably to this admission, baptism is essential to salvation. This is the argument of Mr. Campbell and his friends; and the above is their method of wielding it.

Now to attempt to answer an argument of this kind by sneering at it, as has been already too often the case in this controversy, only betrays the imbecility of him who makes the attempt. However ridiculous an argument may appear, it is puerile to undertake its refutation by a witticism, when we know that our opponents rely upon it in support of opinions which they profess to believe to be as worthy of veneration and regard as we consider any of our own to be. If solid reasons cannot be given for dissenting from its conclusions, the argument will be deemed unanswerable, and its conclusions true, no matter whither they may lead.

Mr. Campbell and his friends have frequently avowed their conviction that this argument is unanswerable. We do not agree with them, however; for

1. *They take for granted the very point in dispute.* Without offering one particle of proof, they assume that ὕδωρ *water*, is here to be understood of the *element* water. But this is by no means so clear as might be thought. The same word is often employed in the New Testament in a sense quite diverse. E. g. see John 4: 10. Eph. 5: 26. Rev. 22: 1, 17, and John 7: 38, 39. "He that believeth on me, out of his belly shall flow rivers of living water. *But this he spake of the Spirit.*"* The argument is therefore, of no value, unless it be shown that ὕδωρ refers to the element water.

But Mr. C., though he professes to place "no reliance on human authority," in such matters, yet in his reply to me, (Har. of 1839, p. 496,) pleads strongly such authority. And, as above quoted, he says, "that in the judgment of all the learned Catholics and Protestants under Heaven, Jno. 3: 5, refers to immersion." *Christ. Rest.*, p. 207. The reader will, therefore, excuse me for going somewhat into this matter. I have taken the pains to look over some of my musty tomes in respect to it, and the result is as follows:

Basil (lib. de Spir. Sancto, cap. 15,) says that water here means "mortification." So also *Chemnitz*, Exam. can. II., Sess. 7. *Bullinger*, (Decad. 5, Serm. 8,) explains it not of *external baptism*, but of internal and spiritual regeneration. *Brent*, in his exposition of John p. 41, understands water here metaphorically. See *Bellarmine* de Bapt., lib. I. c. 4. So also, *Peter Lombard*, (lib. IV., Distinct. 4,) explains it not to exclude the unbaptized from salvation. The celebrated and learned *Pareus* (*in loco*) says, "*Aquâ et spiritu:* id est, *aquâ*, QUAE EST SPIRITUS: et *Spiritu*, qui est similis aquæ. Aqua enim et ignis in Scriptura sæpe pro Spiritu sumuntur." That is, "*Water which is the Spirit, and the Spirit which is like to water.* For water and fire in the Scriptures often signify the Spirit."

Grotius, the most learned of critics, says, *in loco*, "Est autem ἐν διὰ δυοῖν. Nam sicut *in Spiritu et igne*, Matt. 3: 11, significat *per Spiritum igneum*, ita hîc *ex Spiritu et aqua* est ex Spiritu aqueo." The same exposition is given by the learned and acute *Piscator*. He says, (comment in loco,) "The term water in this place appears not to refer to baptism." "Neque enim hoc loco nomen aquæ ad Baptismum referendum videtur," p. 316, and on p. 318 again, "Figura loquendi quae nominatur ἐν διὰ δύο, quasi dicatur, *ex aqua* quae est Spiritus." This is the same exposition as that given above by Grotius: "Christ here uses the figure which is called *hendiadis*, (two substantive nouns used instead of a noun and adjective, as if he had said, *From water which is Spirit.*" The celebrated and immensely learned *Dr. Francis Gomarus*, (*in loco*,) presents a labored argument to establish this same point, the conclusion of which is as follows: "From all these things it follows, that *water*, in this discourse of Christ, *does not signify water of baptism*, but the Holy Spirit." "Quare ex hisce omni-

* See also Rev. 7: 17, and 17: 1, 15. 1 Cor. 3: 6—8. Jno. 4: 15. And also, Jer. 2: 13. Is. 30: 20, and 44: 3, and 55: 1, and Prov. 11: 25. Ps. 23: 2, and 69: 1, and 73: 10, &c., &c

bus consequitur, *aquam* in hac Christi sententia, non significare aquam baptismi: sed Spiritum Sanctum." *Episcopius*, the great theologian of the Arminians, in replying to the question, "Whether Jno. 3: 5, relates to water baptism?" says, "On the contrary, many convincing reasons can be given, from which it is demonstrably certain, that by the term *water*, here, cannot be understood the baptism of water." "Imo contra claras multas rationes reddi posse, ex quibus evincitur hîc per vocem *Aquae*, aquae baptismum intelligi non posse." Opp. Tom. II., part II., p. 159. *Wolzogenius*, whose claim to learning none will dispute, says, "Christ asserts that regeneration is *by water and Spirit*, that is, from Spiritual water, which is the Holy Spirit." "Christus vult regenerationem fieri *ex aqua et Spiritu* id est, ex spirituali aqua, quae est Spiritus Sanctus." Frat. Pol. VI., p. 747. *Slichtingius* also thus expounds it: "*Ex aqua et Spiritu.* Non dicit ex aqua et ex Spiritu, tanquam ex duabus rebus diversis, sed ex aqua et Spiritu, voce Spiritus, cui nec articulum adjecit, per exegesin addita, id est, ex aqua quae Spiritus est. Ideo mox vers. 6, 8, solius Spiritus meminit. Solet enim Spiritus aquae comparari, qui ideo et effundi dicitur." Pol. Frat. V., p. 26. "Christ does not say from the water and from the Spirit, as of two different things; but of water and Spirit The word Spirit, not having the article, is added for exegesis, *that is, of water which is Spirit.* Therefore, in v. 6 and 8, he mentions only Spirit. For the Spirit is compared to water, *and is therefore said to be poured out.*" The celebrated *Amandus Polanus*, of Polansdorf, in his *Syntagma*. p. 320, says, "Here Christ connects Spirit with water for the purpose of explanation; as if he had said, except a man is born of water which is the Holy Spirit, or *of water*, that is of the Holy Spirit." "Hic *aquae* adjicit Christus Spiritum," &c. *Wendelinus* gives it the same exposition: "*Aqua Spiritualis*, seu *aqua*, quae est Spiritus." "Per aquam non intelligitur baptismus aquae, seu sacramentum baptismi, sed res baptismo aquae significata, nempe aqua Spiritualis, quae est Spiritus Sanctus." Christ. Theol. 435, 441. See also *Essenius*, Comp. Dog., p. 672. *Calvin*, whose merits as an interpreter are of the highest order, says, "Primum in eo falluntur quod Baptismi mentionem fieri hoc loco putant, quia aquae nomen audiunt." "Aquam ergo et Spiritum'simpliciter accipio pro Spiritu qui aqua est." Insti. Lib. IV., c. 16, § 25. "They deceive themselves who think that there is a reference here to baptism, because water is mentioned. I understand water and Spirit simply for Spirit which is water," i. e. Spiritual water. But not to be unnecessarily tedious, I close with the exposition of the learned Poole, author of the *Synopsis Criticorum.* In his *Annotations* on Jno. 3, he remarks: "Our Saviour, instructing a Pharisee to whom the prophetical writings were known, expressly uses these two words, and in the same order as they are all set down there; first, *water*, and then the *Spirit*, that the latter might interpret the former; for water and Spirit, by a usual figure, when two words are employed to signify the same thing, signify Spiritual water, that is, his divine grace in renewing the soul."

Such, then, is the value of Mr. Campbell's baseless assertion that *all* learned Protestants and Papists favor his preposterous exposition of this passage. It is as nauseating as it is wearisome, to be thus compelled to expose the puerile trifling of a mere sciolist, who has set up for a critic in sacred things, and wishes to pass himself off, among the illiterate, as a man of intelligence and learning.*

* In his reply to me in the Harbinger of 1839, p. 496, he thus endeavors to ridicule the exposition which I gave of Jno. 3: 5. "The curious reader might desire to know how a theologian, so spiritually learned, would interpret this passage. We shall gratify him with this literary treat: 'Unless you are baptised internally, or with Spiritual water, you cannot, &c. be saved.' Such is the *new version* of this passage; by the magic potency of which, not only I, but the primitive fathers, the Greek, Roman, English confessions, churches, and standards are refuted." He actually is so grossly illiterate as to think that the exposition which I gave of this passage in the Biblic. Repos., is entirely new. *Hinton*, a celebrated Baptist writer of the present age, in his "*History of Baptism*," p. 300, (of which it is shameful for Mr. C. to be ignorant,) speaking of the same text, says, "The passage plainly means, of water 'even of the Spirit;' the former being the figure of the purifying influence of the operation of the Divine Spirit. *I am aware that Baptists even have been misled by the early Fathers on this point.*" The Romish Bishop *Kenrick*, exhibits an ignorance only excelled by Mr. C.'s on this point; for, remarking on this exposition, he says, "Such is *the most recent improvement* in Scriptural interpretation. It is difficult to reason with enthusiasts," &c. "*Treatise on Baptism*," p. 79. *Par nobile fratrum. Tholuck* would have informed these *learned* critics, that "the Reformed Church, the Arminians, and modern inter-

But to return to the argument. Since the Campbellites, therefore, claim to deduce such sweeping conclusions from this passage, why should the whole point in dispute be granted, merely because Mr. C. says that every one explains the term *water* here as he does? We have repeatedly seen what is the true value of his most solemn affirmations.

But further: Let it be observed that ὕδωρ here, even allowing it to refer to the *element* cannot, without manifest absurdity be understood of the water of *Christian* baptism. For the simple reason, that the Jewish dispensation was not abrogated at the time these words were spoken; (as Mr. C. fully admits,) and of course Christian baptism was not instituted. That the ceremonial law was still in full force, is clear from the fact that when Christ had healed a leper on a certain occasion (Matt. 8: 4) he commanded him to go show himself "to the priest and offer the gift that Moses commanded for a testimony unto them." And the institution of Christian baptism was immediately antecedent to the Ascension. How then can Christ be understood here to refer to that ordinance, (at least so as to be understood by Nicodemus,) when that ordinance was not yet instituted? But,

2. *The Campbellite exposition of this passage is directly contrary to fact.*

To say nothing on the subject of the emphasis being laid by our Saviour upon *Spirit* and not *water*, as appears from the fact that he directly, in the explanation of his meaning, entirely drops the mention of water and speaks of being born of the Spirit alone;—there is another consideration which we might largely insist upon; to wit, that if regeneration and immersion in water are one and the same thing, the illustration adopted by our Redeemer is necessarily inappropriate; "The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, *so is every one that is born of the Spirit;*" which certainly was intended to teach us, that although the reality of the new birth could no more be doubted, than the existence of the wind; yet that there was something in its nature, and in the manner whereby it was effected, wholly inexplicable by man; and that there most assuredly is nothing in the act, and in the circumstances attendant on, immersion, that cannot be fully comprehended by any person.—But, to say nothing on these topics, I would remark that the Campbellite exposition is directly contrary to the conduct of our Saviour and to the word of God.

The reader will bear in mind that this exposition is, that "no one can be regenerated, or saved without being immersed." But I answer that unambigous *facts* prove this to be a false exposition of the language of our Saviour: for *after* this conversation with Nicodemus he repeatedly remitted sins without baptism,—Take for example, the case of the palsy-stricken, Mark 2: 1—2, with Matt. 9: 1—9: "Son, be of good cheer, thy sins be forgiven thee." Or the case of Mary, Luke 7: 36—55: "Her sins which are many are forgiven for [not *she has been immersed*, but] she loved much.—And he said unto the woman, thy *faith hath saved thee; go in peace.*" But lest the advocates of the system under consideration rather than admit the only obvious and proper inference, should maintain that these instances did not occur *after*, but *previous* to the conversation with Nicodemus; or, that if they did occur afterward, they prove nothing, for the persons may not have been regenerated if even their sins were forgiven, we shall produce one more instance. It is that of the dying malefactor. He came to execution a hardened impenitent sinner, Matt. 27: 44, and Mark, 15: 32. While hanging on the cross he repented, and was forgiven, Luke 23 40—43. Now the foregoing objections cannot here apply. For 1. No one will maintain that this occurred before the conversation with Nicodemus; and 2. No person will maintain that the malefactor was not regenerated; he was saved, and no one can be saved unless regenerated. He therefore came to the cross impenitent;—on the cross he repented; on the cross Jesus pardoned his sins; and from the cross received his soul to mansions of endless bliss. Here then, was a soul pardoned, regenerated, sanctified, and saved, without the application of water. Of course then, water is not essential to regeneration, nor baptism absolutely es-

preters" had rejected their old Popish exposition. See *comment, in loco.*

sential to salvation. And consequently, the Campbellite exposition of John 3: 5, is false.*

But their exposition is equally contradictory to facts of another description.—Mr. Campbell and his followers admit that the phrase "born of water and of the Spirit," is only another form of expression for "being regenerated," or "born again." In other words, that the term regeneration signifies everything that Christ intended by the phrase "born of water and of the Spirit." This is undoubtedly correct; for we have the fullest confirmation of it in v. 3 and 8 of the same chapter. The question then arises, How are persons regenerated, agreeably to the scriptures? And this question we shall answer in the phraseology of the Bible. *God regenerates mankind through the truth.* 1 Pet. 1: 23, "*Being born again*, not of corruptible seed, but of incorruptible, *by the word of God*," διὰ λόγου Θεοῦ John 8: 32, "The truth shall make you free." John 17: 17, "Sanctify them through thy truth, thy word is truth."—Jas. 1: 1, "Of his own will *begat he us* with the word of truth." Mr. Campbell makes a distinction between "being born of God" and "being begotten of" him, but this distinction is unavailing. For the above cited passages declare that persons are both born of God, and begotten of God, "by the word of truth." Other passages in great abundance, declaring the same, can be easily adduced. If, therefore, men are regenerated, or born again, by *the truth*, and if the phrase "born of water and of the Spirit," signifies nothing more than being regenerated, which the Campbellites admit, it follows that Mr. Campbell's exposition of this passage, so far at least as regards his inferences from it, is false.

This passage being regarded as the great pillar of the system under consideration, it may reasonably be demanded, that, having shown the falseness of the foregoing exposition, I should at least attempt to make known the true import of the phrase ἐξ ὕδατος καὶ πνεύματος, *of water and of the Spirit.* I shall proceed to do so with brevity.

We shall first consider the *occasion* of Christ's introducing this phraseology, and then its *import.*

It is an excellent observation, which lord Bacon somewhere makes, that "being unlike man, who knows man's thoughts only by his words, Christ, knowing man's thoughts immediately, *never* answered their words, but their thoughts:"—that is, he always answered their *thoughts*, whether their words really expressed them or not. Le Clerc, profiting by this suggestion, has remarked upon the passage before us, (see his *Harm.* fol. p. 520,) that the answer of Jesus does not seem direct, but that Nicodemus, having premised what is contained in ver. 2, was about to ask Jesus what he ought to do in order to be admitted into the kingdom of heaven, which was at hand; and that it is this unuttered part of his address that the remarks of Jesus are a reply too." Hence, nothing can be more to the point than our Lord's reply; though, without this clew, (or, at least, granting the supposition that the whole of the conversation is not recorded,) it has somewhat the appearance of abruptness: "Verily, verily, I say unto

* Bishop Kenrick makes a truly ludicrous attempt to come to the rescue of his brother Campbell, in referring this text to water baptism. He says: "The Jews *were wont to call the baptism of a Gentile proselyte, a new birth.*" Treatise on Baptism, p. 35; and hence he concludes, that our Saviour refers to Baptism in Jno. 3: 5. But,

1. In coming to the assistance of his brethren, the Bishop has been rather more complaisant than consistency allows; for he has carried his politeness so far as to imitate Mr. Campbell in contradicting himself. For on p. 15, of the same book, and speaking of proselyte baptism, he says: "Whether the rite of baptizing was practiced among the Jews, previously to the time of John, *is a subject of dispute among the learned*;" now John came to preach repentance and to baptize the Jews. How then could this gentleman *be certain* that "the Jews were accustomed to call the baptism of a proselyte a new birth," when, by his own concession, *it is uncertain whether they ever baptized proselytes?* Surely the Pope has not granted to his Bishops the right of deciding *ex officio*, questions which are in dispute *among the learned.* Or perhaps, the Bishop only wishes to afford an illustration of *the ease*, with which questions *in dispute among the learned*, can be settled *per auctoritatem Ecclesiæ.* But,

2. The force of *profound* criticism may be fully perceived by referring to the difficulty which Nicodemus had to comprehend the meaning of the Saviour. It was *the custom* of the Jews, says the Bishop, to speak of Baptism as a new birth, and therefore Christ refers to baptism in Jno. 3: 5. But Nicodemus, a learned and eminent Jew, and a member of the Sanhedrim, was so grossly ignorant of the Jewish language and ordinary figures of speech, that he could not comprehend the meaning of a common and "*customary*" allusion.

Such is the profundity of this gentleman, who pretends to lay claim to intelligence sufficient to warrant a censorious sneering at such men as Calvin, Witsius, Isaac Taylor, Hinton, &c.,—and a sufficiency of common sense to justify his denouncing them as "*enthusiasts.*"

you, unless a man be born again, he cannot see the kingdom of God." Nicodemus, not comprehending the import of this declaration, Jesus proceeds to explain it; in which explanation he uses the phrase immediately under consideration.

By referring to the original, we find a clew to the meaning of the passage, which will at once divest it of the apparent obscurity of our Saviour's allusion to water; in which, in fact, the chief obscurity consists. We refer to the appellation given to Nicodemus, *ο διδάσκαλος*, not "*a* master of Israel," (as our translation renders it,) but "*the* teacher;" and critics have labored very much from finding the definite article in this connection. But it is only necessary to suppose that Nicodemus, a member of the Sanhedrim, had been in his regular turn, *officer of the day*, who presided over the dispensation of baptismal water, in the constant, and almost innumerous Jewish purifications; and all is plain. The reason then is at once apparent, why he is denominated "*the* master of Israel," and also why our Saviour makes the allusion to water.

But what is the meanmg of the phrase *ἐξ ὕδατος καὶ πνεύματος*? *Ans.* "Our Saviour, instructing a Jew to whom the prophetic writings were known, uses these two words in the order in which they are recorded, that the latter might interpret the former, meaning by the phrase, *spiritual water:*" i. e. "You have sir, been baptising with water, but let me tell you, that outward baptism will not qualify you for being an inhabitant of the kingdom you speak of. Unless you are baptised internally, or with *spiritual water*, you cannot," etc. That such is the meaning of these two words, and that thus Nicodemus understood them, we see not how it can be disputed by any who will attend to the phraseology of the Scriptures. See e. g. Matt. 3: 11, *πνεύματι καί πυρί*, *with spiritual fire.* Matt. 4: 16, *ἐν χώρα καὶ σκιᾷ θανάτου*, *in the region of the shade of death.* 1 Corinth. 2: 4, *ἐν ἀποδείξει πνεύματος καὶ δυνάμεως*, *in the demonstration of the powerful Spirit.* Coll. 2: 8, *διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης*, *by the vain deceit of philosophy.* So also Acts 17: 25, *πᾶσι ζωὴν καὶ πνοήν*, *to all the breath of life*; an expression equivalent to *πνοήν ζωῆς* (of the LXX.) in Gen. 2: 7. So also 2 Macc. 7: 23, *τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν*, *he shall restore to you the breath of life.* Gen. 3: 16, *τὰς λύπας σου καὶ τον στεναγμον σου*, *thy sorrow from*, or *by, thy conception.*

It will be remembered also that the Jews had but few adjectives, and therefore had recourse to substantives to supply their place. Hence this idiom; and hence it is found running through the whole Bible. In addition to the foregoing examples, see 1 Thess. 2: 12, where "*kingdom and glory*" mean *glorious kingdom;* Luke 21: 15, "*mouth and wisdom*," *wise discourse*; 1 Thess. 1: 3, "patience of hope" for *patient hope or expectation;* 2 Thess. 1: 9, "glory of his power," for *glorious power*; Col. 1: 22, "The body of his flesh," for *his fleshly body*; Col. 3: 14, "bond of perfectness," for *perfect bond;* Acts 23: 6, "the hope and resurrection," for *hope of the resurrection;* 2 Tim. 1: 10, "life and immortality," for *immortal life;* and so on in instances without number. Now this simple principle of *hendiadis* applied to Jno. 3: 5, at once makes the meaning of our Saviour fully apparent. See also, Horne's Introd. I., p. 197.

But Mr. Campbell strenuously objects against interpreting one part of the passage figuratively, and the other literally, as he says is done when we take the word *Spirit* literally, and *water* figuratively. He contends that the whole verse "*must* be either literal or figurative throughout." But in this assertion there is betrayed a great want of consideration; for there are innumerable passages of Scripture which demonstrate its falseness. Not to insist on Matt. 3: 11, take John 7: 38, "He that believeth on me, out of his belly shall flow rivers of living water." The phrase "He that believeth on me," every one will admit, is to be understood literally; and yet the concluding phrase is figurative, as John himself tells us in the next verse, "*But this spake he of the Spirit.*" See also Is. 44: 3. John 4: 13, 14, etc.

The Campbellites also object very strenuously against making the two words *water* and *Spirit* refer to Spirit alone. They maintain that "such a construction must make nonsense of the whole passage." We have known them to be exceedingly witty while sermonizing on the

subject, affirming that it made the Saviour say, "Except a man be born of Spirit *and of the Spirit*,—which is unintelligible." And then the exegetical ability of their opponents would fairly smoke again beneath the scorchings of their ridicule. But before they should have ventured to ridicule the exposition which we give of this passage, it would have been wise in them to enquire whether their witticisms could not be successfully retorted. For in the present instance they have been peculiarly unfortunate. In their exposition of the phrase, they do the very same thing for which they have undertaken, in so contemptuous a manner, to sneer at others. They assert that "regeneration and immersion in water, are *two names for the same thing*." Of course, then, if (as they assert) ὕδωρ, *water*, in the text refers to immersion in water, it of course refers to regeneration, for "they are two names for the same thing." But they also declare that the whole phrase "water *and* the Spirit," refers only to regeneration; and therefore πνεῦμα, *Spirit*, must likewise refer to immersion. And thus water refers to immersion, and Spirit refers to it likewise. So that the Campbellites' sneers might be returned with interest.

We proceed to consider their

Argument from Titus 3: 5.

In the present controversy, this passage is the one next in importance to the preceding. "Not by works of righteousness which we have done, but according to his mercy he saved us, *by the washing of regeneration, and the renewing of the Holy Ghost.*" This is supposed to be a full proof of the doctrine that baptism is equally essential to salvation as "the renewing of the Holy Ghost." By the phrase "washing of regeneration," the Campbellites understand *immersion in water;* and they take for granted that it can mean nothing else. See *Mill. Har. Ex.* Nos. 1. and 6. and Vol. II. No. 3. This argument may be thus stated: If the "renewing of the Holy Ghost" relates to being born again, which our opponents admit; and if the phrase "washing of regeneration" refers to baptism, which it would be absurd to deny; and if God saves us "by the washing of regeneration, (i. e. baptism,) AND the renewing of the Holy Ghost," it follows that water baptism is, on their own principles, no less essential to salvation than is the renewing of the Holy Ghost. This is their argument, and at first sight it seems plausible; for the received text reads διὰ λοῦτροῦ παλιγγενεσίας, καὶ ἀναχαινώσεως πνεύματος ἁγίου.

But how perfectly preposterous does this reasoning appear when viewed in connection with the principles under discussion. The advocates of those principles sagely inform us that regeneration and immersion are the same thing; "in the apostle's style, *two names for the same thing;*" and yet they aver that immersion is here said to be equally essential as regeneration; that is, immersion is equally essential as immersion; which it is presumed that few would deny.

I make these remarks, not to evade the apparent difficulty before stated; (the argument is one that has been, in substance, long employed by the papists, and we therefore deem it important to consider it carefully;) but it is an argument which Mr. Campbell and his followers cannot employ seriously without surrendering into the hands of their opponents more than they gain by it. This will be seen presently.

The preceding argument is plain, unambiguous, and admits of no exceptions. Let us then pause and ask, Whether the conclusion does not directly contradict the scripture facts already adverted to under our examination of John 3: 5? And if it does, whether that conclusion is not necessarily false? But further, the Campbellites must admit, that if baptism is the "laver of regeneration," if it is the "scripture method of being born again," it must be so in every case, at least when administered by an apostle. But can any one seriously believe that all whom the apostles baptized were regenerated in the scripture sense of the term? That Simon Magus was scripturally "born again, converted, regenerated," at the precise moment that he had "no part nor lot in the matter," and was "in the gall of bitterness and bonds of iniquity?" and so of Ananias, Sapphira and others. Can it be possible for a rational man to give assent to such a proposition? But until

it is assented to, this passage cannot be pressed into the service of supporting their scheme.

Now, however plausible an argument founded on the foregoing translation of this passage may appear to be, yet when critically investigated it fades away as the murky vapor before the rising sun. For λουτροῦ παλιγγενεσίας and ἀναχαινώσεως πνεύματος ἁγιου, manifestly refer to the same thing; the latter clause being exegetical of the former.

Any one conversant with scripture criticism will readily admit that it is no uncommon thing for the latter clause of a passage to be explanatory of the former. "When he shall have delivered up the kingdom to God *even* (καὶ) the Father," 1 Cor. 15: 24. See also 1 Thess. 1: 3, 17, (in Campbell's translation) Titus 2: 13. And in the Old Testament see Gen. 6: 17. 7: 21—24. 37: 24. 40: 23. 42: 2. 49: 25. Judges 5: 3. Ezek. 34: 11. Judges 3: 10. But to cite all the passages would be to quote a large part of the Bible.*

Mr. Campbell knows perfectly well that the only correct rendering of καὶ in numberless instances in the New Testament is "*even*;" and he knows too that in a great number of instances in his version of the New Testament he has thus translated it; see e. g. Acts 7: 5. 1 Cor. 15: 24. 1 Thess. 1: 3. 2 Thess. 2: 16. And the reader can judge for himself, whether Mr. Campbell would not have given it the same rendering in the instance before us, could he have subserved the interests of his sect as well by doing so, as by the translation which he has given.

There is also a manifest and strong reason for adopting this rendering. Baptism, when properly performed is "*a work of righteousness which we have done;*" but Paul declares that it is "*not* by works of righteousness which we have done, *but* according to his mercy he saved us *by the washing of regeneration*," etc.; of course then, *baptism* must be something different from this washing, because by *it* we *are* saved. Hence, "washing of regeneration" can be referred only to "the renewing of the Holy Ghost."

The Latin Vulgate (*Basil*, anno 1578,) renders the passage thus: *per lavacrum regenerationis Spiritus Sancti*, "By the laver of regeneration of the Holy Spirit." Whatever this "laver" therefore may be, it is here referred exclusively to the agency of the Holy Spirit. But it would be preposterous to suppose that the Holy Spirit operates upon the soul by water.

Here, then, we have in favor of this rendering, the approved version of the whole Romish church; which will certainly be considered as of great weight when it is remembered that this church makes water baptism essential to salvation.* It would therefore have been to their interest (as like the Campbellites, they are very much pressed for proof-texts,) to have given this passage a rendering similar to that contended for by Mr. Campbell. Yet with a knowledge of all the advantages that their cause would thereby have gained, we find them without hesitation repudiating such a rendering. To be sure, they have in the margin added the phrase "et renovationis," *and renewal*, as a marginal gloss or reading; but this only proves that it was not left out of the text by mistake. They must therefore have had solid reasons for thus omitting it, when its insertion would have been of so much advantage to their cause. And as the passage now reads, the "regeneration" spoken of, is referred entirely to the operation of the Holy Ghost. The Rhemish translators of the Vulgate, it is true, have added to the text, the clause "et renovationis," but it is not difficult to determine their motives for doing so. Such an act tends to display their faithfulness as translators in its true colors.

The reader will not understand me as attempting to insinuate that the phrase καὶ ἀναχαινώσεως, is a spurious reading. The

* To any one acquainted with the subject it is sufficient merely to refer to the *parallels synonymous* of the Hebrew poetry; in which the second clause is always exegetical of the first. See Ps. 21: 1, 2, and 112: 1. Prov. 1: 24—32, and 3: 9. Is. 46: 3, and 51: 7, 8, and 54: 4, and 55: 3, 6, 7, &c.

* "The law of baptism as established by our Lord, *extends to all*, insomuch that, *unless* they are *regenerated by baptism*, be their parents Christians or infidels, they are born to eternal misery." *Douay Catechism*, p. 171. Bishop Kenrick, of Pennsylvania, also in his late work on Baptism, (in which he seems to regard Mr. Campbell with a good deal of sympathy for a Papist,) says "What shall we believe in regard to infants who die without baptism? We must hold according to the words of our Lord (?) that they cannot enter into the kingdom of heaven." p. 87.

proper inference to be deduced from the fact, that the copyists and correctors of Jerome omitted the words *et renovationis* would be, not that they regarded the phrase referred to as spurious, but that they considered *per lavacrum regenerationis Spiritus Sancti*, a full and complete translation of the whole passage.—No one ever thinks it necessary, in order to give a faithful translation of a language, to render it word for word. If the idea can be expressed perfectly in fewer words than are employed for that purpose in the language from which the translation is made, no one would think of objecting to the translation on that ground. So the author of this translation, believing that the phrases "washing of regeneration," and "renewal of the Holy Ghost," referred to the same thing, viz., spiritual regeneration, saw no impropriety whatever in expressing the idea in fewer words, thus: "The washing of regeneration of the Holy Spirit;" that is, as we have above rendered it, "the washing of regeneration, *even* the renewing of the Holy Ghost."

Since writing the foregoing criticism, I perceive that J. H. Hinton, and the learned Dr. Williams of England, in his answer to Bishop Tomline, and also Dr. Cleland and Pres. Beecher of our country give the passage the same rendering.*

Argument from Acts 22: 16.

This passage is adduced in support of the position that baptism is essential to remission of sins. "And now why tarriest thou? *Arise and be baptized, and wash away thy sins*, calling upon the name of the Lord." The Campbellites produce these words with an air of triumph; and pretend that it is only necessary for them to quote the passage, in order to demonstrate that their doctrine of remitting sins by baptism is true. They are perpetually asserting that "Here is an instance in which sins were actually washed away by water baptism. Of course, therefore, the truth of the doctrine that they are washed away in this manner, cannot be questioned." One of their writers says, "Paul's sins were not forgiven till he was baptized." Another says, "Until a man is baptized, invoking the name of the Lord, he is in his sins." Of course then, agreeably to this doctrine, Paul was not a pardoned sinner until he was baptized! It would be difficult to account for the recklessness of such an assertion, on any other supposition than that partiality to a favorite theory has blinded the minds of these men. How, otherwise, could they have failed to discern the overwhelming evidence of the fact, that Paul was regenerated and converted, (and, of course, his sins were pardoned,) before Ananias called upon him? One would think, that the bare perusal of Acts IX. must have satisfied the mind of any one, however prejudiced, of the truth of this. But as the fact is thus disputed, and even denied, we shall briefly exhibit a few of the proofs which support it, after which, we shall explain the passage.

1. In Acts 9: 11, he is directly represented as converted: "*Behold he prayeth.*" Paul, as a Pharisee, had undoubtedly constantly prayed before this. What then is the import of this declaration?—Why, that he now prayed *aright.* And praying aright is of course an evidence of conversion. This too is the evidence that the Lord gave to satisfy Ananias that Paul was no longer a persecutor; and it did satisfy him to that degree that he from that moment regarded him as a christian brother.

2. The *object* for which he was sent is sufficient to convince any one that Paul must have been, at that time, a sincere believer; and of course, a pardoned sinner. "Go—*that he may receive his sight*, for (γάρ) behold he prayeth." If the words "behold he prayeth" do not in their connection denote an essential change of character, what words can?

3. Let any one review the actions and words of Ananias towards Paul, and he will find that the same fact is established. The cause for which he was blinded, was now removed. Ananias gives him the strongest evidence of this, by restoring his sight: The same kind of evidence that the sick of the palsy had when Jesus said, "Thy sins be forgiven thee." Moreover, Ananias salutes him by the distinguishing christian appellation of

* The celebrated Slichtingius gives it, in effect, the same exposition. He says expressly, after quoting Tit. 3; 5, that *the laver here is spiritual* "Lavacrum Spitituale est." Pol. Frat. v. 26. As he is a Socinian, Mr. C. will respect his authority. Richard Baxter also explains it in a similar manner.

"*brother;*" a term that Paul constantly opposes to *unbeliever*. See 1 Cor. 7: 12, 13. 5: 11. 6: 8. 8: 11, etc.

4. It is quite unnecessary to enlarge here. But I would just remark, that the same fact is established by the following declaration of the Lord to Ananias; "He *is* a chosen vessel to bear my name before the Gentiles, to suffer for me," etc.—See v. 15, 16.

Now the only reason for maintaining that Saul was not converted until he was baptized, is, it is said, "Arise and be baptized, and *wash away thy sins;* and it is argued that, If he were a Christian before his baptism, his sins were of course washed away before his baptism: But his sins were not washed away until he was baptized; and therefore, he was not converted, regenerated, or pardoned, until then.

But even admitting that there is an *immediate* connection between baptism and remission in this passage, (a fact that is by no means clear, as we shall show,) surely it would not require any great stretch of credulity to suppose that Ananias meant by these words no more than, "Receive the external sign of having obtained the remission of sins."

By a little attention to the original the Campbellites might have seen the blunder which they have committed in their argument. For ἁμαρτίας σου, translated "thy sins," is not, as they pretend, here used to designate the sins of his whole life—*all his sins;* but simply the reproach, or stains that rested on his character as a persecuter of the church.* And these stains could be washed away, only in the manner prescribed by Ananias, viz., *by calling upon the name of the Lord.* For that the connection is (as the passage reads) between *washing away sin*, and *calling upon the name of the Lord*, and not between *baptism* and *washing away sin*, is clear from the fact that these sins could be removed by calling upon the name of the Lord, much more effectually than by baptism administered privately, as his was. Now the distinguishing appellation of Christians, at this time, was "*those that call upon the name of the Lord.*" See Acts 9: 11, 14, 21. 1 Cor. 1: 1, 2. Acts 2: 21. Rom. 10: 13, etc. Hence the idea is, "Wash away thy sins—remove them by calling upon the name of the Lord." As if Ananias had said: "Go, call publicly upon that Lord, whose disciples you have persecuted even unto death; associate with them, and those stains which you have contracted as their persecutor will be washed away—will be forgotten." See 2 Cor. 7: 1. Is. 1: 16, 17. Jer. 4. 14.

In support of this rendering, we will produce *one* authority which must be admitted to be in this controversy completely decisive. We refer to Mr. Campbell himself. In Vol. VII., p. 164 of his *Christian Baptist*, he thus speaks: "Have you, my dear brother, ever adverted to the import of the participle in the commission, Matt. xxviii.: Disciple, or convert the nations, *immersing* them. I need not tell you that this is the exact translation. Let me ask you, then, *does not the active participle always, when connected with the imperative mood, express the manner in which the thing commanded is to be performed?* Cleanse the room, *washing* it; clean the floor, *sweeping* it; cultivate the field, *ploughing* it; sustain the hungry, *feeding* them; furnish the soldiers, *arming* them; convert the nations, *baptizing* them; are exactly the same forms of speech. No person I presume will controvert this." Very good, indeed. Now let us try the clause under consideration by this *famous* and *incontrovertible* rule; and in order to do Mr. Campbell perfect justice, we shall take his own translation of the passage: "*Wash away thy sins, invoking his name.*" Here then is "the active participle" (invoking) connected with the "imperative mood" (wash away). Of course then, as "the active participle when connected with the imperative mood, *always* expresses the manner in which the thing commanded is to be performed," Paul was to wash away his sins by *invoking* the name of the Lord, and not by baptism. How then can this text be adduced to prove that sins are washed away by baptism?*

* Thus, too, ἁμαρτίας is used in 1 Pet. 4: 8, to signify "*offences*," (as Schoetgen remarks *sub voce,*) offences against charity.

* Mr C. is very angry with me for applying his *rule* to this case; and he makes several most ludicrous efforts to extricate himself and still hold his "*rule.*" See Har., Vol. VI., p. 70, (old series,) and also Har. for 1839, p, 498. He says, "*The stroke of sophistry* consists in placing the active participle not with its own

But suppose we allow that "*sins*" here refers to *all* the sins of Paul's whole life; the important query arises, *How did he wash away his sins?* He was *commanded* to wash them away (ἀπόλουσαι τὰς ἁμαρτίας σου); and we are told he obeyed the command. How did he obey it? Campbellites say that "it was done by the waters of baptism." But how did he wash away his sins by the waters of baptism? This phrase is utterly unintelligible. Did he baptize himself? This surely will never be pretended: and yet, if his sins were washed away by baptism, this is the only way in which it could with propriety be said that "*he* washed away his sins." But this is so preposterous that Campbellites will not admit it; for it would be establishing a precedent with them of rather a singular character, and of disastrous effect; and it is also said in Acts 9: 18, that "he *was* baptized," in the passive voice. How then did Paul wash away his sins by baptism, if he did not baptize himself? There can be no way whatever. And this further proves that the connection is not between *baptize* and *wash away*, as Campbellites pretend; but between *wash away* and *invoking*. For thus it is perfectly plain how Paul obeyed the injunction; and did actually "wash away his sins."

If it were of any use, we could pursue this subject still further, and show that the most ridiculous consequences follow to the Campbellite scheme from their own exposition of this passage; but we prefer to pass on to their

Argument from Mark 16: 16.

"He that believeth *and is baptized* shall be saved; but he that believeth not shall be damned." From this it is argued that the Saviour has put water baptism upon an equal footing with believing;—and as believing is confessedly essential to salvation, baptism must of course be. But a very few remarks will show that this argument is very far from being conclusive.

As no person can dispense with any *acknowledged* command of Christ, and be in a salvable state, I conceive water baptism to be essential to the salvation of all who admit the ordinance to be enjoined by Christ; provided it be in their power to obey the command. It was not however essential to the salvation of the dying malefactor; nor is it, to the person who may truly repent on his death-bed, or in any circumstances in which it is impossible to render obedience to the command. A Quaker may likewise be saved without it; for he believes that the injunction of the Redeemer on this subject has reference only to spiritual baptism. There is a wide difference between simply mistaking the import of a command, and wilfully neglecting it. The former is compatible with a sincere desire to obey it, but the latter is not.*

But to proceed: The passage before us says, "He that believeth and is baptized shall be saved." Now this is perfectly plain. It contains a proposition that no Christian can dispute. We are assured by it, that such as believe and are baptized "shall be saved." It does not, however, assert that such *only* shall be saved; but merely, *that such will be saved, whatever becomes of others.* The same as when Paul and Silas said to the jailer (Acts 16: 31), "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," they did not intend to convey the idea that the jailer and his house were the only persons that should be saved; but that *they* should be saved, on the terms then specified, whatever might become of others. If the Campbellites can here discover any proof in favor of their theory, they certainly possess the faculty of acute discrimination, in a degree to which few others can pretend to lay claim, without very great presumption.

But, it may be asked, "Does not this declaration *imply* that those who are not baptized, will as certainly not be saved, as those who do not believe?" I answer, that such an inference would be indeed plausible if this declaration contained *all* that our Saviour has said on the

imperative, but with the expletive." Suppose, then, we place it "with its own imperative," "Arise and *be baptized, invoking* his name." And this, agreeably to the "*rule*," would make *baptism to be administered by invocation:* "for the active participle, when connected with the imperative mood, *always* expresses *the manner in which the thing commanded is to be performed.*" Truly, *this* is a "new discovery."

* In Mr. Campbell's exposition of these texts, and in his arguments deduced from them, he plainly disallows this distinction. For to admit it would at once prove fatal to his whole exposition.

subject. But it does not; for he immediately adds what renders it altogether nugatory to *infer* anything from the foregoing clause: "He that believeth not shall be damned."

If, however, the Campbellites will resort to inference, we have no objection; as, of course, we have the same privilege. They are welcome to infer from the *former* clause, that such *only* as are baptized shall be saved; and that all others must be lost, if even they do believe. We, on the contrary, have of course the same right to infer from the *latter* clause, that those *only* who do not believe shall be damned, and that all others shall be saved, whether they have been baptized or not. And how much Campbellism can gain by such a procedure, every one will judge for himself.

The next that we shall examine is their

Argument founded on Acts 2: 38.

This passage thus reads: "Repent and be baptized, every one of you, for the remission of sins:" and from it the Campbellites argue that baptism is as intimately connected with remission as repentance is: and that remission cannot be obtained without baptism, any more than without repentance. But repentance is essential to salvation; and therefore so is baptism.

It will not be disputed that the idea contained in this passage may, with propriety and correctness, be rendered "Repent and be baptized, every one of you, in the name of Jesus Christ, that your sins may be remitted:" εἰς ἄφεσιν ἁμαρτιῶν. In our translation, *for* seems to convey a meaning not supported by the original. The word is not γάρ but εἰς; "be baptized *unto* the remission of sins." It steers clear of the idea of *desert* being attached to baptism; and this, in fact is Mr. Campbell's own rendering: "Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins."

The confidence with which Mr. Campbell relies on this passage, in support of his system, may be seen from the following quotation: "They were informed that though they now believed and repented, *they were not pardoned;* and must reform, and be immersed, for the remission of sins."—"This testimony, when the speaker, the occasion, and the congregation, are all taken into view, is itself alone sufficient to establish the point." *Christianity Rest.* p. 199, 200.

But what is it, I ask, to be baptized εἰς ἄφεσιν ἁμαρτιῶν? The clause can easily be understood by a reference to a few of similar construction. "John preached the baptism of repentance (εἰς) *into the remission of sins*"—the same phrase. See Mark 1: 4. So Rom. 6: 3, "Know ye not that as many of us as were baptized (εἰς) *into* Jesus Christ, etc. 1. Cor. 10: 2, "And were all baptized (εἰς) *into* Moses." Matt. 3: 11, "I indeed baptize you with water (εις) *into* repentance."—These references are sufficient. The construction is precisely parallel to the one under consideration. And now we ask,—What did John the Baptist mean by "I baptize you unto repentance?"—Did he mean that *repentance was brought about by baptism?* If not, how can it be imagined, that when Peter used the expression, "Be baptized into the remission of sins," he meant that baptism was to bring about remission of sins? A similar question may be asked in relation to the other passages referred to.

But let us take another brief view of it. With what is εἰς ἄφεσιν ἁμαρτιῶν (remission of sins) here connected? With repentance, or baptism, or both? Peter himself, who uses the expression, shall also answer this question: "*Repent ye, therefore, and be converted, that your sins may be blotted out,*" etc. Acts 3: 19. If then, water baptism is in every case as inseparably connected with forgiveness as repentance is, Peter has here been guilty of an unpardonable omission. If he has made no omission, then the vital connection in the text under review is not between baptism and remission, but between repentance and remission.*

But further: The peculiar circumstances of the case mentioned in Acts 2: 38, prove it to be a *particular instance*

* Mr. C. asserts that "*be converted*" here means "*be baptized.*" Chris. Rest, 200, 201; and Mill. Har. for 1839, p. 501. He gives no proof, only that his system requires that it should so be. But even Mr. C.'s followers will have a higher regard for the authority of Dr. George Campbell, who, quoting Acts 3: 19, adds "the words *be converted, are merely explanatory*;" that is, explanatory of the word *repent.* See "*Lectures*," p. 328.

in the strictest sense of the term: and it is illogical and utterly out of the question to deduce *general* conclusions from it, and apply them to the present circumstances of mankind at large. I have no objections to allow that in the case of the persons here spoken of, baptism may have been essential to remission: and yet this case would afford no ground for concluding that baptism is essential to remission *in every case.* But unless this can be shown, the passage confessedly affords no support whatever to the system. A few remarks will show how peculiar were their circumstances.

1. The persons here spoken of, must either have obeyed the command, and have been baptized, or have remained open and avowed enemies to the cause of Christ.

2. It was the best possible, and in fact, the only satisfactory evidence that they could then give, of their sincerity in renouncing Judaism and embracing Christianity. The step involved the loss of all things.

3. *They*, circumstanced as they were, could not even *innocently* mistake, or misunderstand the command. The Apostles were present, and if any difficulty occurred it could be promptly obviated.—Hence it was not even possible for them to be in error respecting their duty on the subject.

4. They had ample time and opportunity to obey the command.

Now to disobey in such circumstances, must argue an impenitent, unhumbled heart. And to the possessor of such a heart remission could not be granted.—And hence baptism was essential to the remission of their sins.

In the same sense that baptism was essential to the remission of sins in this case, it is also essential to remission at the present time; e. g. when it is admitted that baptism is positively enjoined on all his followers by Christ; and when there is time and opportunity to obey the command. Under these circumstances I do contend that no one can be in a salvable state while he lives in the open violation of this command. We have no more right, under these circumstances, to dispense with this, than with any other acknowledged command of the Saviour.

But then it does not follow that if baptism be essential to the salvation of persons thus situated, it therefore is essential in the case of persons not similarly circumstanced; e. g. of sick persons, or of others, in whose cases it might be impossible to administer the ordinance. Yet, unless it does follow that baptism is absolutely essential to remission *in every instance*, the passage confessedly affords no support to the theory that baptism is essential to the forgiveness of sin. If but *one instance* can be produced (and I have produced a number already), wherein it is admitted that remission of sins either was, or may be granted without baptism, the conclusion attempted to be deduced from this passage is false.

But on this subject we want no better authority than that of Mr. Campbell himself. Let us therefore hear him.—On p. 165, Vol. VII. of his *Christian Baptist,* he says: "*I doubt not* but such Pædobaptists as simply *mistake* the meaning and design of the christian institution, who nevertheless are, as far as they know, obedient disciples of Jesus, *will be admitted into the kingdom of glory.*" So also in his *Christianity Restored*, p. 207, he says, "I am of opinion, that when a neglect proceeds from a simple mistake or *sheer ignorance*, and when there is no aversion, but a will to do every thing the Lord commands, the Lord will admit into the everlasting kingdom, those who by reason of this mistake, never had the testimony of God assuring them of pardon or justification here, and consequently, never did fully enjoy the salvation of God on earth."*—Now Mr. Campbell maintains that Pædobaptists are not baptized. Of course, then, he himself being judge, the passage under consideration does not prove that baptism is equally essential to salvation

* But alas! it is difficult to know whether we can take *comfort* even from this charitable concession: for in extra No. 1, p. 30, and also in Chris. Rest. p. 239, 240, he thus speaks: "*Objection* 3. 'It is so uncharitable to the Pædobaptists!' And how uncharitable are the Pædobaptists to Jews, Turks, and Pagans!!—How uncharitable are they who cry 'uncharitable' to us! Infants, idiots, deaf and dumb persons, *innocent Pagans*; [see Rom. 1: 20—32.] wherever they can be found, with all the pious Pædobaptists, we commend to the mercy of God. But such of them as wilfully *despise* this salvation, and who having the opportunity to be *immersed* for the remission of their sins, wilfully *despise or refuse, we have as little hope for them*, as they have for all who refuse salvation *on their own terms of the Gospel*:" that is, Jews, Turks, Pagans, &c.

as repentance. For, while he says that no *sinner* can be saved without repentance, he admits, or "*doubts not*" that the unbaptized Pædobaptist may be saved. It follows, therefore, according to Mr. Campbell's own testimony, that the Campbellite exposition of Acts 2: 38, is false.

It is also worthy of remark, that although in this instance we find, "repentance, baptism, and remission of sins" in connexion; yet in other passages we find "repentance and remission of sins" without any reference to baptism: a fact wholly inexplicable on the theory that sins are remitted only by baptism. An instance of this has been given above; and the following are a few others: Acts 5: 31. "Him hath God exalted with his own right hand, to be a Prince and a Saviour, to give repentance unto Israel and remission of sins." Luke 24: 47. "That repentance and remission of sins should be preached in his name, among all nations." See also Acts 9: 18. 2 Cor. 7: 10. Hence Paul also tells us, (1 Cor. 1: 17,) that "Christ sent him not to baptize but to preach the Gospel;" and he thanks God that he baptized "*none*" of the Corinthians, save a very few.

There are a few other passages which the Campbellites adduce, (though the foregoing are the chief ones,) such as Acts 26: 17, 18. "I send thee (Paul) to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith." On which Mr. Campbell remarks, "Here is first faith, or illumination; then conversion; (i. e. baptism,) then remission of sins; then the inheritance," Christ. Rest. 201, 202. That is, Paul was sent *to baptize* the Gentiles! A direct contradiction to the Apostle himself. 1 Cor. 1: 17. Another passage is 1 Pet. 3: 21. "The like figure whereunto even baptism doth also now save us" &c., which Mr. C. urges as a full proof that baptism is essential to salvation. He says, "Connecting faith with immersion, Peter averred that immersion *saved* us, *purifying the conscience* through the resurrection of Jesus." *Christ. Rest.* p. 190. And yet he says, as we have seen above, that persons may be saved without "*immersion.*" Thus suicidically does he perpetually argue; and the passage can afford his theory no support whatever.* But it is quite unnecessary to investigate any more of their "*scripture* arguments:" for our brief examination of the chief passages on which they depend for the support of their system, has evinced, it is believed, that not the shadow of a reason can be adduced in its favor from the word of God.

CHAPTER IV.

EXAMINATION OF THE SYSTEM OF CAMPBELLISM.

Having refuted the arguments which the Campbellites profess to deduce from Scripture, (for they will not venture seriously to insinuate that reason or common sense is in their favor,) we shall now proceed to a brief examination of their system; taking its positions generally in order as stated and illustrated in Chapter II.

* If Macknight had properly investigated this passage, he could never have given it the exposition which he has; and which the Campbellites and other unthinking errorists have seized upon with avidity; asserting that "*As the water of the flood saved Noah, so the water of baptism now saves mankind.*" He translates it thus: "To which water, the antitype baptism," &c., and thus reasons: "The relative ᾧ (*which*) being neuter its antecedent cannot be κιβωτος (*the ark,*) which is feminine, but ὑδος [water] which is neuter." Now this is unpardonable carelessness in a translator, who certainly should be acquainted with the idiom from which he translates. Let the reader look at the Greek of Eph. 2: 8. Gal. 4: 19. Phil. 1: 28. Eph. 6: 18. Gal. 3: 17. 1 Cor. 6: 11. 2 Pet. 1: 7, 8, &c. &c. Old *Piscator* could have told him that the proper antecedent was the whole of the preceding verse; *and that it was absurd to refer it to the water of the deluge, which, while it saved none, destroyed many.* "Caeterum pronomen ᾧ referendum est ad totam sententiam proxime praecedentem de servatis in arca octo animabus. Quo minus autem pronomen ᾧ referatur ad proxime praecedens nomen ὕδατος res ipsa obstat: quia aqua diluvii non servavit quenquam, sed plurimos perdidit: hic autem sermo est de conservatione. *Comment. in loco* p. 752. The best MSS. also, instead of ᾧ read ὃ.

SECTION I.

Can Christian Baptism be properly performed by Immersion?

Mr. C., with that singular consistency for which he is so justly celebrated, after asserting that I am a Campbellite "in the superlative degree," (Biblic. Repos., 1840, p. 488,) and that I advocate his leading principles, and "*go for immersion as baptism*," and that "few of our (that is, Mr. Campbell's) warmest preachers have ever gone as far as the Rev. Mr. Landis," on these subjects; (see Mill. Har. for 1839, p. 503,) yet asserts that "the secret of the whole matter" of my writing against him, is my displeasure at his translating *baptism*, *immersion*. (See p. 520.) And in Mill. Har. for 1840, p. 559, he says that even some "good Baptists" "join with the most bigoted and intolerant Pædobaptists, who cunningly, like Miller, of Princeton, and Kurtz, of Baltimore, *and Landis, of Pennsylvania, seek to defame us on other points, that our efforts in favor of believers in immersion may not avail* with your Society, (i. e. the Baptists.) I know these gentlemen so well as to know what they are about." Now Mr. C., without one particle of proof, and merely to neutralise the force of my arguments, asserted that I was in favor of immersion. Yet see with what facility he can *take the other side*, when there is any necessity for so doing. He says that I am an advocate for immersion, and yet that I seek to defame him merely because he advocates it, and translates the word baptism by immersion. Truly Mr. C. loves consistency.

The following Essays on Baptism, (the only ones which I ever published on that subject,) originally appeared in the Christian Observer, of Philadelphia. I republish them here, for they exhibit compendiously my thoughts on this subject; and the reader will perceive that it is my serious belief, *that Christian baptism* CANNOT *be* PROPERLY *administered by immersion.** Pædobaptists have been told (by their Baptist brethren) quite often enough, that they are "unbaptised;" though the whole analogy of Scripture is entirely against *immersion as baptism*. And if our Baptist friends, instead of abusing me, (as they have done since the appearance of these Essays,) would fairly reply to the argument, they would confer *a particular favor* upon many of their own communion.

The first Essay relates to the *mode*, and the second to the *subjects*, of Christian Baptism.

I. *The Mode of Baptism.*

To the Editor of the Christian Observer:

Having often been requested to give my views of baptism, inasmuch as it is known that my partialities in youth were in favor of the Anti-Pædobaptists, and especially latterly, when our Baptist brethren are pressing the subject upon the Christian public with a zeal, which if directed to the promotion of catholic Christianity, could not fail, under God, of producing the happiest results, I hope I may not be misunderstood, if I present to the public, through your columns, a brief abstract of what I conceive to be the SCRIPTURE DOCTRINE of Baptism.

In considering the question as to the *modes*, I hope I shall not be thought disrespectful to great and good men, when I say I care not what any man has said or thought, any further than his views are *plainly supported* by the Bible. I hope, therefore, that I shall not be opposed by mere human authorities. No one has a higher regard for them than I have, in *their appropriate sphere*, but it is not their appropriate sphere to decide for my conscience what is the import of the word of God on this or any other question where God requires of me to think for myself. And on this subject I offer, not *my authority*, but *my arguments*, of the validity of which every one is competent to judge for himself. Let me not, then, be opposed by mere human authority.

1. My first position, therefore, is *that the Bible makes known* ONE MODE, AND ONE ONLY, *of administering the ordinance of Christian baptism.*

All the questions that may be started in respect to the *mode* or *form* of administering this ordinance, resolve themselves merely into the following: *Is the water in Christian baptism to be applied to the subject, or the subject to be applied to the water*, i. e. be dipped into it?

* I do not think, however, that administering baptism by immersion so entirely vitiates the ordinance as to render a reiteration of it *essentially necessary*.

My second position is, *that the Bible invariably teaches that in the administration of baptism, the water is to be applied to the subject of the ordinance.* A few of the arguments which sustain this position are the following:

1. Baptism is spoken of as *washing.* Now *the primary idea* of washing is the application of water to the individual or thing washed.

2. John baptized *with,* (not *into*) water. John 1: 31. Acts 1: 5. Matt. 3: 11. To evade the force of this it has been contended that the particle εν should be rendered *into.* But the latter clause of the verse (Math. 3: 11) shows the impropriety of this rendering. For the baptism with the Holy Ghost is clearly an *application* of the Spirit to the individual so baptized. And this baptism is confessedly analogous to that of water.

3. The Israelites, who were baptized in *the cloud,* (1 Cor. 10: 1,) were sprinkled or baptized by an application of the water to them. The cloud passed from their front to their rear; Ex. 14: 19; and while doing so, *rained* upon them, as Asaph remarks, in speaking of this very event. Ps. 77: 16. 'The clouds *poured* out water.'

4. The Israelites who were baptized in the sea, were also baptized by sprinkling, for surely they were not immersed. Yet Paul says they *were baptized* in the sea. Yet they went through the sea *on dry ground.* Exod. 14: 22. The strong east wind, (see v. 21,) could not but produce a dashing of the spray, which sprinkled them over. In no other way could they be affected by the waters of the sea. See v. 16, 29.

5. In Is. 52: the prophet speaks, among other things, of the joy occasioned by the gospel, and of the peace and purity of the Christian church, v. 7—12. And also of the humiliation and exaltation of Christ, and the success of his cause, v. 13—15. And he says that many nations are to be introduced into the Christian church. Now if we turn to Acts 2: we find, (a few days after the ascension of Christ,) *many nations* present to hear the apostles. Not less than nineteen or twenty, are present by their representatives; and 3,000 of those representatives were at once introduced into the Christian church by the initiatory rite of baptism. Here, then, is the prophecy fulfilled. But how was the ordinance administered? *The prophet will tell you.* See Is. 52: 15. "So shall he *sprinkle* many nations," *even at the beginning of the promulgation of the gospel.* Was this prophecy ever fulfilled? If so, then these nations received the initiatory rite of baptism *by sprinkling.* If it is not fulfilled, it is equally conclusive, for when they are converted, *they are to be received into the Christian church by sprinkling.*

6. The Jews are yet to be converted, as all the prophets testify. And when they are engrafted into the good olive, (or the church,) from which they were broken off, they are of course to receive the ordinance of baptism. Ezekiel, in chapters 36, 37, speaks largely on the subject of their restoration and conversion to God. But in what way is the initiatory rite of baptism to be administered to them? Let the prophet speak for himself. "For I will take you from among the heathen," &c. *Then will I sprinkle clean water upon you.* A new heart also will I give you, &c. Ezek. 36: 24—26.

7. The case of the jailor being baptized in the jail, Acts 16: 33, 34, and of Saul, who *arose and was baptized,* evidently where he stood, Acts 9: 18, needs no comment besides what the foregoing passages afford. They were evidently baptized by the water being applied to them, and not by being plunged into the water.

8. Peter manifestly commanded *water to be brought,* in order that Cornelius and his family and friends, who had received the Holy Ghost, should be baptized. His words clearly infer this. See Acts 10: 47. "Can any man forbid water that these should be baptized?" No Baptist minister would employ such an expression on such an occasion. The only appropriate language of such an one in such a case would be, "Can any man forbid us to go to the water that these should be immersed?" This instance, therefore, clearly implies that baptism was performed by the application of water to the individual baptized. It is precisely the language which any Presbyterian minister would have employed in administering the ordinance to Cornelius.

9. If we were not so emphatically told that John baptized the Jews *with* water,

(that is, applied the water to the subject of the ordinance,) the actual incredibility of their being immersed by him would plainly infer it. The vast multitudes who collected around him, manifestly went to hear him preach, without any thought of being baptized. They went out, and *were* baptized. Matt. 3. *After* they went they were convicted, and applied for baptism. They went of course without any change of raiment. No one will surely suppose that they could have been immersed with their clothing on, and surely no one will contend that this promiscuous assemblage of men and women were immersed naked. Even if we were not informed so plainly, therefore, that John baptized, *not into*, but *with* water, it would be inconceivable that they should have been immersed.

10. It would be inconceivable also that the many nations who were received into the church on the day of Pentecost could have been immersed, even if the prophet had not so plainly foretold that they should be sprinkled. At that season of the year water was exceedingly scarce in Jerusalem—the brook Kedron was dry, and besides all this, the Jordan is sixteen or eighteen miles distant from that city.

11. Matt. 3: 11, and other places, assure us, that the baptism with the Spirit and with water are analogous. Now the baptism of the Spirit was always *by an application of the Spirit to the believer.* See Acts 1: 5. Is. 44: 3. Joel 2: 28. Ezek. 39: 29. Is. 32: 15. Acts 11: 16. If analogous, therefore, water also is to be applied in baptism.

12. The fact that the Baptist brethren have felt compelled to make a new version of those passages which speak of baptism, is a concession every way satisfactory that our present excellent version of the Scriptures does not justify the administration of baptism by immersion.*

The few passages of Scripture which our Baptist brethren have alleged as teaching a mode of baptism different from that of applying the water to the subject, or of baptizing *into* water, and not with it, can be easily shown not to conflict with the foregoing representations.

And first: As to those passages which speak of going *down into* and coming up *out of* the water: they prove nothing as to the *mode.* The Jews, when they baptised themselves in the running stream, knelt down in it, and with their hands threw the water back over their heads, and thus sprinkled themselves to cleanse themselves from ceremonial defilement. They do this still. Here, then, is going down into and coming up out of the water without immersion. And to this day, pilgrims are often seen to go down into Jordan, (in the very place where tradition says that Christ was baptized,) and, kneeling down, the administrator takes up a little water and applies it to their persons. They are baptized *in* water, and yet not *into* but *with* it. If, then, the particle εν in the first clause of Matt. 3: 11 were even translated *in*, it would prove nothing in favor of immersion.

2. Jno. 3: 5, so far from favoring immersion, as our Baptist brethren assert, would prove the very opposite. "*Born of water and of the Spirit.*" How is a person born of the Spirit? Why, it is *shed down* upon him, or *applied to* him, as we have shown by many references. *If, then, baptism be here referred to,* the analogy clearly requires that we understand being born of water, to be no

* It may be further added here, that very early in the Christian Church, it was supposed by the Jewish converts that baptism was *in and of itself* purifying in its effects upon the person baptized. The idea was taken from the Jewish ceremonial purifications by the application of water. Hence Βαπτίζω and καθαρίζω came to be used interchangeably. Thus, when saving virtue was (as the Church became corrupted,) attributed to baptism, and the water was supposed to be truly purifying in its effects, and the monstrous dogma of baptismal regeneration became fully developed, it was concluded that the more water the better; and that it should be applied to the whole body, that the regeneration might be complete. *And the consequence was, baptism came ultimately to be performed by immersion.* Nor was the original custom of baptising by effusion resorted to afterwards, except in special cases. Hence, too, it came to pass, that both infants and adults *were immersed naked*, [as all who are acquainted with ecclesiastical antiquity will admit,] for it was feared that their garments might prevent the water from reaching every part of the body, and thus the regeneration be incomplete. Thus, amid the growing corruptions of a dark and erroneous age, the custom originated of administering baptism by immersion.

more nor less than having the water applied to the person.*

3. The passages in Rom. 6: 3, and Col. 2: 12, contain no allusion to the *mode* of baptism. In burial, no one ever *plunges* a body into the earth. Nor is the mode of interment alike among all nations. The Romans in Paul's time burnt the body. Some deposit it in a vault; others hang it up till the flesh decays. It is impossible, therefore, that an allusion to the *mode of baptism* could be universally understood, by a reference to burial. But the apostle is not speaking of external baptism, but of internal. That is, by *internal baptism* we have become partakers of Christ's death. It is *a baptism into his death*, not into water, that is spoken of. Hence, he says, "*We are buried by baptism into his death.*" There is no allusion whatever to *water* or to a *mode*, any more than there is in the figures of planting, and crucifixion, by which the apostle here further elucidates his meaning.†

4. The only other passage upon which remark is called for, is John 3: 23: "John was baptizing, &c., *because there was much water* (or many waters, πολλα ὑδατα) *there.*" But how does this prove that he baptized *into* and not *with* water? Being surrounded perpetually with the greatest multitude that ever asssembled around a human being for instruction, (Matt. 3: 5,) had they no use for much water, except for the ordinance of baptism? Could they have assembled around the many sweet and beautiful springs of Ænon for no other purpose than to be immersed into them? Did their camels, their horses, and asses, need no water? Did they need none for drinking, and for culinary and other purposes? How strange is the conception that this passage necessarily infers a mode of administering the ordinance of baptism, otherwise than by applying it to the subject; and that merely because there was a large quantity of water here; and that, *therefore*, John must have here baptized *into* it, instead of *with* it, as he did elsewhere: See Acts 1: 5; Jno. 1: 31; Matt. 3: 11.

Our Methodist brethren at camp-meetings do not ordinarily administer the ordinance of baptism in any way; and yet they always assemble (if possible) where there is much water. I recollect an incident in point, which occurred some time since in Pennsylvania. The Methodists having been urged to hold a camp-meeting in a certain place where there was a large and good spring of water, consented. After the meeting was over, a friend of mine inquired of one of their leading men, whether they intended to have the meeting there on the following year?—"No, by no means; we must go where there is more water. Though the spring was so large and good, we suffered most intensely (said he,) from thirst. The constant demand for water for drinking, for culinary purposes, and for watering the horses, was such, that, for the last day or two, the spring was one continued puddle of mud." And yet, in the face of facts like these, of whose existence every one is aware, our Baptist brethren will persist in maintaining that John could not have chosen the many waters of Ænon for any reason other than that he might have conveniences for immersing the people. *Credat Judæus Apella:—Non Ego.*

I have stated these arguments and considerations with candor, and with kindness and deference towards those who profess not to agree with me. If they are replied to, I hope it may be in a like spirit. I have no object in view but the promotion of union and harmony in the body of Christ. And my earnest prayer is, that God would shed down the choicest influences of his Spirit upon all who may read this article: that, whether they do, or do not, accord with the position here assumed, they and the writer may be guided into the saving knowledge of all essential truth.

II. *Who are proper subjects for Baptism.*

To the editor of the Christian Observer:

In the very brief abstract of the argument that I can here present, I shall aim only to illustrate a few passages of the New Testament, which I shall refer to presently.

* The reader will have seen in Chap. III. that I do not believe *water baptism* to be here referred to. But for the sake of the argument, I have conceded that it might be. For, on the principle *assumed* by the Baptists, it militates directly against them.

† A most excellent criticism on Rom. 6: 3, Coll. 2: 12, by Prest. Beecher, may be found in the Am. Biblic. Repos. for July, 1841; to which I would beg leave to refer our Baptist brethren.

The Jewish church from time immemorial, not only circumcised, but baptized their proselytes. Aben Ezra traces it as far back as *Gen.* 35: 2, where the young women of Shechem became members of the family of Israel. And Maimonides, the great expounder of the Jewish law, affirms that "baptism was in the wilderness before the giving of the law." He refers to the baptism unto Moses, i. e. *into his discipline.* (See also, 1 *Cor.* 10: 2.) It was also a principle universally recognized among the Jews, that "no man is a proselyte, until he is circumcised *and baptized.*" Baptism was inseparably joined with circumcision in the admission of Gentiles into the church.

In the same manner did they receive *the families of proselytes,*—wives, servants, children and all. The male servants and children were circumcised, and baptized—while the females were baptized only. The truth of these representations cannot be successfully called in question.* Now Christ in receiving the Gentiles into his church, *rejected the circumcision and retained the baptism.*—The disciples were all Jews, and of course, familiar with the custom of baptizing proselytes and their families. And to these disciples, possessing these views of the baptism of the Gentiles, he says, (without any explanation or qualification,) "Go teach the nations, *baptizing them.*" Nor is there in the whole New Testament, a single restriction or qualification of this command, and accordingly we find them, when they received the head of a family into the church, *invariably baptizing his household,* if his household were with him: *Precisely in accordance with the custom of the Jewish church in receiving proselytes.* See the cases of Cornelius in Acts 10, and of Lydia and the Jailer in Acts 16: 15, 33, and of Stephanus in 1 Cor. 1: 16. And hence also we meet in the New Testament with such passages as the following: Acts 2: 39. 1 Cor. 7: 14, &c.—These passages thus illustrated, speak for themselves; and taken in connection with the foregoing, are perfectly conclusive. The very absence, therefore, in the New Testament of any positive precept as to the baptism of the seed of believers; as well as of any restriction of baptism to the head of the household alone, is itself the strongest confirmation of the truth of the position here illustrated. If there had been any change made by Christ, in the custom which the Jews observed of receiving the Gentiles by baptism, it would have been specified somewhere in the New Testament. It is not specified, however, *and therefore no such change was made.*

There is, besides the foregoing, proof amounting to demonstration, that such was truly the custom of the primitive church. The old Syriac Interpreter, (the date of which Walton, Leusden, Lowth, Kennicot, and others, *assign to the first century,*) translates the word *household* by "*children.*" "Lydia was baptized, *and her children.*" "The jailer *and his children,*" &c. &c. This testimony, coming from the very region where the apostles labored, and being given before all of them were dead, is conclusive.

So also *Irenæus,* who was born about the close of the first century, says, "Infants and little ones, and children, and youth, and the aged, *are regenerated to God.*" The expression, "*renascuntur in Deum,*" refers to baptism; for he afterwards quotes Matt. 28: 19, and says in relation to it, "Our Lord gave to his disciples this commission of *regenerating,* i. e. *of baptizing.*—*Justin Martyr,* who lived in the first half century after the death of the apostle John, says that "Infants are washed with water in the name of the Father, and Son, and Spirit."—*Origen,* (who lived within a century of the apostolic age,) a man of unequalled learning, who had travelled a great deal, and corresponded with the churches extensively in all countries, says, "Little children are baptized agreeably to the usage of the church; who received it from the apostles, that this ordinance should be administered to infants." The testimony of Cyprian, Tertullian, Pelagius, Augustin, &c., is no less explicit.

* That baptism was no new thing in Israel, in the time of John, is clear from John 1: 25, where the delegates of the Sanhedrim do not inquire of John as to the *import of his baptism,* but merely as to the *authority* of the Baptizer.

SECTION II.

What is saving faith?

We have seen what is the Campbellite view of faith, and its object. Mr. C. it is true, has taken care to advocate several different views of the matter, for he is determined to be ready for any one who will accuse him of error on this subject. See chapter II., section 2, above. But whatever view of faith he may take for the time being, he utterly rejects the doctrine of justification by faith, as we have seen above; and unites with the Papists, Puseyites and Mormons in calumniating the Reformation on the subject of this *Articulus vel stantis vel cadentis ecclesiæ.*

The view however, which he for the most part maintains in his controversy with me, and in his preface to his New Testament, (and has been understood most frequently to advance,) is that *faith, so far as it has any connexion with human salvation is the belief that Jesus Christ is the Messiah.* In my Essay, I had made the following remark: "Mr. Campbell asserts that to believe that Jesus is the Messiah, the son of God, is to believe on him to the saving of the soul." This he admits is rightly attributed to him; and he attempts to defend it, (after quoting 1 Jno. 5 : 1,) by saying, "Surely, then, John was a Campbellite! and his first general epistle genuine Campbellism!!" Mill. Har. for 1839, p. 486.

It is amusing to follow Mr. C. in his proof texts; for ordinarily they overthrow the very doctrines which he endeavors to sustain. For example, he thus quotes 1 Jno. 5 : 1 : "*Whosoever believeth that Jesus is the Christ* (the Messiah,) IS BORN OF God;" though he has been exerting all his ingenuity to prove that no one can be born of God, *until he is immersed.* But now, when he has occasion for a text which proves the opposite of this, he makes no scruple to quote it; and to put it in italics and capitals, as above. But the faith here spoken of by the apostle is not a mere naked belief, as Mr. C. pretends; but, (as the words which he himself has put in capitals evince,) a faith which results from the mighty operation of God upon the soul; or as Howe remarks, (*in loco,*) "*A lively, efficacious, unitive, soul-transforming, and obediential faith* in *Jesus* as the *Christ;* which is elsewhere made *the effect of the regenerating power and grace of God.* Jno. 1 : 12, 13."

In my former Essay, (Biblic. Repos. of 1839,) I had made the following statements respecting the views of this sect on the subjects which Mr. C., in his reply, has not attempted to refute, though he has grossly abused me for making them.* Before proceeding to the formal discussion of the question, I will state them here; and the reader can judge whether they are not sustained by the extracts from Mr. C.'s writings given in Chapter II.

The faith which the Campbellites contend for, has, confessedly, no connection whatever with regeneration; for a man may exercise this faith fully, and yet be truly unregenerate, and as much a child of hell as the vilest infidel.

They teach, too, that faith has no real or vital connection with the pardon of sin; for a man may exercise it in the fullest manner, and yet be unpardoned. The proposition, therefore, that "we are justified by faith," is, with this sect, intrinsically absurd.

From the preceding extracts, it also appears, that agreeably to Campbellism, a sinner believes to the saving of the soul, by his own unaided efforts, and without the agency of the Spirit of God. In fact, Mr. C. repeatedly ridicules the idea of the agency of the third person of the Trinity either in the exercise of saving faith or in regeneration.† The

* See Harbinger for 1839, p. 493.

† To this allegation, Mr. C. replies, that it is incorrect; but the reader may judge for himself, from the following language. He says, "It is one of the monstrous abortions of a *purblind theology*, for any human being to be wishing for *spiritual aid* to be born again. Transfer such an idea to the first birth, and to what an absurdity are we reduced!" *Christ. Bapt., Vol. III., No.* 8. And in *Christ. Rest.*, p. 279, 280, he thus speaks of the idea that regeneration is alone through the operation of the Holy Spirit: "It is orthodox, spiritual, physical, mystical, and metaphysical regeneration." "*The absurdity and licentiousness of such a view* of the great work of renovation, we had thought so glaring, that no editor in the West would have had boldness to have published it." And on p. 364, he says, speaking of the Holy Spirit being the author of faith, "*Assistance to believe?* This is a metaphysical dream. How can a person be assisted to believe?" What a pity that the man who prayed, "Lord, I believe, *help* thou my unbelief," Mark 9 : 24; or the disciples who prayed, "*Lord increase our faith,*" Luke 17: 5, did not know this? How easily Mr. C could

faith which he contends for, is, he says, "purely historical." He further says, "*If by your own efforts*, you can believe that Jesus is the Messiah, *by your own efforts* you can believe on him to the saving of the soul. THIS IS SAVING FAITH." Christ. Bapt., Vol. III., No. 9.

In presenting a popular view of this subject, I shall show, *first*, that a mere intellectual assent, or belief, is not saving faith, in the Gospel acceptance of the term; and *secondly*, I shall exhibit the Scriptural doctrine of faith.

1. *Saving faith is not a mere intellectual exercise.*

In determining this question, an illustration given by Dr. O. Jennings is in point. A young, but intelligent female, was urged by a proselyting follower of Mr. Campbell to be immersed; and was told that if she "historically believed the Gospel, or the history of our Lord Jesus Christ," it was all the faith required. She replied, that she could not doubt the reality, or the sincerity of her belief of all that is contained in the Bible; that she was as conscious of the existence of this belief, as she was of her own existence; but that she was no less certain, that this belief was different from that faith which is the peculiar characteristic of all the true disciples of Christ, because it exerted no suitable or lasting influence either upon her heart or life. The reply was found to be unanswerable." See Jennings' "*Debate on Campbellism*," p. 39.

There are also many facts in the Bible which may be adduced in illustration. What were the examples of faith which Jesus commended? Were they of this character? A reference to two or three of them will decide. The Centurion spoken of in Mark 8, who besought Jesus to have compassion on his servant, had his faith highly commended by Christ. For, when Jesus, in answer to his petition, said, "I will come and heal him;" he replies, "Speak the word only and my servant shall be healed;" and he presented an illustration which exhibited his *confidence* in Christ in a striking manner. Upon which Jesus said: "Verily I say unto you, (addressing the multitudes around him,) I have not found *so great faith*, no, not in Israel." Was this Centurion's faith a mere *simple "belief"?* Mr. C. would not venture to affirm it. It was a confident persuasion of the goodness and almighty power of Christ, that was truly operative, and led to entire dependence upon him. And thus operative is genuine faith always. It is not a simple belief of some proposition, which, if connected with baptism, procures remission of sin, and if disconnected with it, leaves the soul unjustified; but it is ever productive.

Another case is mentioned in Mark 9, where a father brings his son to the disciples to be healed. They could not heal him however; for though they fully believed Christ to be the Messiah, their faith was in this case inoperative, (see also Mark 4: 37—40. Luke 24: &c.) The father then took his son to Jesus, who told him that *if he believed*, all things were possible, &c. The father replied, "Lord I believe, help thou my unbelief;" and his faith (which was clearly of the same nature as that of the Centurion,) was approved, for his son was healed. So also in Matt. 15, the woman of Canaan is represented as praying in behalf of her afflicted daughter. Jesus put her faith to a severe trial: yet it stood the test; for it was not a mere simple belief, like that contended for by Mr. C., but a true and firm confidence. Hence the Saviour said, "O woman, great is thy faith; be it unto thee even as thou wilt," v. 21. See also Heb. 11.

On the contrary, the utter inadequacy of this "historical belief," for which Mr. C. contends, is equally apparent. Take, for example John 12: 42. "Among the chief rulers also many *believed on him*, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: *for they loved the praise of men more than the praise of God.*" Here, then, is full "historical belief" in Christ, connected with a "love for the praise of men more than the praise of God," and with a slavish fear of the enemies of Christ. Now it is obvious to every one that, as such a "faith connected with immersion," or baptism, is all that Mr. C. requires in order to "being born again," or "to become a son of God," all

have removed this difficulty. See also Rom. 12: 3, 6; 1 Cor. 12: 9; Gal. 5: 22; 1 Tim. 1: 14; Heb. 12: 2; 2 Pet. 1: 1; Acts 15: 8, 9; 1 Pet, 1: 5, for the Gospel view of this matter for which Mr. C., indisputably, has no sympathy.

that was necessary, agreeably to Mr. C., to constitute these rulers "true disciples" was merely to take away their ground of fear; and that if they could have lived under such a government as ours, they would have been true disciples. For if we only have this "belief in Christ," and "are immersed," this is all that is requisite, says he, to constitute us true disciples.

Then it is further apparent that a mere belief of the facts recorded in the Gospel, is not that christian *grace* of which we read so often, from such passages as the following. Paul prays that the Roman christians might "be filled with joy and peace *in believing;*" (Rom. 15: 13.) which certainly implies that joy and peace are distinct from a mere belief; else why thus pray? To the same purpose Peter says that "believing, we rejoice with joy unspeakable and full of glory." 1 Pet. 1: 8. But if this were consequent upon mere assent, why speak of it thus as something distinguishing.

But that something more is requisite besides a mere rational assurance, or certainty of the truth of the Gospel, to win and overcome the heart of man, is clear from the whole history of the Bible. Can any suppose that there was one person among the people of Israel at Sinai, who could have had the least doubt that their law was divine, and that Jehovah had proclaimed it to them? And yet how headlong do they rush into idolatry even against its very letter. So in regard to God's constant dealing with that people. And who among the multitudes that followed our Lord, could find room to doubt that he came from God, and taught divine truth? Yet how few really *received him in the Bible acceptation of that term?* And Isaiah 53: 1, (applied to Christ by his apostles,) shows *that the saving belief of the Gospel "report" is connected with the revelation of the "arm of the Lord."* Hence we read of those who "believe *according to the working of his mighty power.*" Eph. 1: 19. "*No man can say that Jesus is Lord, but by the Holy Ghost.*" 1 Cor. 12: 3. See also John 6: 63, with verses 35, and 65; also ch. 7: 39, and Is. 6.

Nothing could be a clearer refutation of the Campbellite doctrine, than these express declarations on this subject. And the grievous and soul-ruining mistake of these men arises from thoughtlessly supposing that a rational certainty which is sufficient to satisfy the judgment and silence all its objections, must necessarily be sufficient to overcome the opposite and corrupt inclinations of that heart, which is "enmity against God." But who does not know that a man may have ever so great a degree of the certainty of any thing which is contrary to the inclinations of his wicked heart, and yet that he needs more than the mere evidence of what has made him certain, to determine his will efficaciously against it. Can a man be more certain of any thing than he is that he must die? and yet how few are made thereby even to think but one moment seriously of death, and of the consequences which must then result to them should they not have abandoned their sins? This point is so plain that we deem further illustration of it useless.

2. *We are now prepared to consider the true nature of saving faith.*

We invariably fall into error, when we attempt to discuss this subject, without bringing into the account that man is depraved in heart and understanding; and is represented as at enmity with God, Rom. 8: 7; and can neither discern spiritual things, 1 Cor. 2: 14; nor do the things that he would, Rom. 7: 18. These passages contain no metaphysical, unavailable distinctions, but statements of plain matters of fact: and their truth is recognized in the clearest manner by our Saviour himself. John 3: 3, 7, and chap. 6: 44, 65. And hence saving faith, though in its *exercise*, it is of course referred to man; in its *origin*, (which the Campbellites, Papists, and Puseyites, always confound with its mere *exercise*,) it is attributed to the power and efficacy of the Holy Spirit.

The logical meaning of the *term* faith is *belief:* but this respects only its *exercise*, and not its *origin*, which the admitted depravity of man requires us to bring into the account in a discussion of the subject. And even Mr. Campbell, (as we have seen,) in a moment when truth had somewhat the ascendency over love for his darling system, is compelled to admit that there is a clear distinction between the *term* and the *thing itself.* And there is truly a clear and eternal distinc-

tion: and the necessity for making it, arises from the fallen condition of human nature. In his original state man (as in his glorified state,) could, with ease, act agreeably with the convictions of an enlightened understanding and conscience, but it is not so in his fallen and depraved condition. For, as Howe remarks, "The degeneracy of man, doth generally and principally lie in the interruption and breach of the order between the faculties that should lead and guide, and those which should obey and follow: the order is battered and broken between faculty and faculty, between the practical judgment (which is the same with conscience) and the executive power, which should act and do according to the dictate and judgment of that conscience: Here is the maim; it doth not lie so much in a *mere* ignoronce, or in a *mere* inaptitude to know, or an incapacity of knowing the things that are needful to be known; but it lies chiefly in this, that the things we do know, signify no more with men than if they knew them not; the inferior powers do not obey and follow the superior," p. 765. Hence, saving faith means in the Bible, as we shall show, something more than simple belief: it has not its seat in the understanding alone, but is also an affection of the heart. *For as the Scriptures employ new words to express new ideas, so they also often employ old terms in a sense peculiar to themselves.*

That saving faith is of the nature of *confidence* is clear from the definition of Paul, in Heb. 11: 1, and from all the examples presented in that chapter. And that such *confidence cannot be necessarily inferred from simple belief* (as Mr. C. pretends,) is clear: 1. From his own distinction above referred to; and 2, From many passages of the Bible. One already quoted (John 12: 42,) abundantly evinces this. For though the Rulers are expressly said *to believe* in Christ; they feared to trust or confide in him.—See also Acts 8: 13. James 2: 19.—3. It is clear also from the metaphorical terms by which faith is described, (as Dick remarks, Theol. II. p. 180.) For it is called a *receiving* of Christ, a *coming* to him, a *fleeing for refuge* to lay hold of the hope set before us, &c. &c.; And in the Old Testament it is called a *trusting* in the Lord. When Mr. C. therefore, so repeatedly and so indecently ridicules the idea of the Holy Spirit assisting the soul to receive, or lay hold of Christ, (or in other words, to exercise saving faith,) it is evident that his mirth is as misplaced as it is impious.

From this plain view of the subject, it is manifest, why the Bible represents God as the Author or originator of saving faith. See Phil. 1: 6, 29. Matt. 16: 17. 2 Cor. 3: 5. Phil. 2: 13. John 6: 44, 45. Matt. 11: 25. 1 Cor. 2: 4, 5. Gal. 5: 22. 2 Thess. 1: 11. Rom. 10: 20; and John 1: 12, 13. And the Holy Spirit, (who is the direct agent in this work,) ordinarily operates through the truth, and by means of it, in converting and renewing a moral agent; though he can operate without it, as in the case of infants. Hence, if the sinner will seriously direct his mind to the contemplation of revealed truth, (the things which belong to his peace, Luke, 19: 40, 41.) the operation of the Spirit, or his influence, will not be wanting. This the sinner is called upon to do; and hence faith is said to be commanded. "This is his commandment, that *ye believe* on the name of his Son, Jesus Christ." "Repent ye, and *believe* the Gospel." 1 Jno. 3: 23. Mark 1: 14, 15. See this view illustrated in Zech. 12: 10. In its exercise, therefore, saving faith (as Dwight remarks, Theol. II. p. 314,) is always a speculative belief, joined with a cordial consent to the truth, and a cordial approbation of the object, which that truth respects. It is true, faith in its exercise must be, (as Mr. C. asserts,) in proportion to the clearness of the evidence before the mind. But it is hence, involuntary? and are we in no way responsible for our belief? If a man *may have* all the evidence before him in a given case, and yet neglects to obtain it, is he excusable for his want of faith? Who would say that a jury, who had rendered an incorrect verdict, and yet had decided accurately upon the evidence that they had considered, but who through gross inattention neglected to consider the most important part thereof, were excusable merely because they could render no other verdict from the evidence which they did regard? It is true that from this evidence they could render no other verdict; but every man would say that they were guilty for

not having rendered a different verdict, because through inattention they neglected to consider that portion of the evidence which would have led them to a different decision. And thus the sinner who neglects to attend to the truth of God, is guilty for his very want of saving faith. For if he would seriously contemplate his duty, as exhibited in that truth through which the Holy Spirit operates, and thus look upon Christ whom his sins have pierced, he would mourn; the healthful and saving influence of the Spirit would accompany his contemplation. Zech. 12: 10. Is. 45: 22.*

But it may be thought that "If Mr. C. in defining faith, distinguishes between the *term* and *thing itself*, may he not also ascribe the *origin* of the thing itself to the spirit and the *exercise* simply to man; inconsistent as this would be with his other declarations?" I should be truly sorry to do Mr. C. the injustice of imputing to him what he does not avow, and therefore at the risk of wearying the reader's patience, I shall present his view of this one point here, more fully than we have done in Chapter II. He does profess to make a clear distinction between faith and its origin,—but he ascribes both equally to man, and rejects all idea of the special operation of God's Spirit in producing it. He wishes to be regarded as sound in this matter, but a child can see that his language is plainly deceptive. Here is his own explanation: "I reason about faith as I do about every thing else. Faith is something. It is an *effect*: it must have a *cause*. But the cause is one thing, and the effect another. Faith is the belief of testimony; BUT IT IS FIRST BELIEF IN THE TESTIFIER. I must believe the witness to be a man of veracity, or I cannot believe his testimony." And an illustration which he gives of his view on the same page, shows what he means by this distinction: "I may sometimes believe Mr. Landis, but I am certain, I do not believe *on* him, nor *in* him. I have no confidence in him." Mill. Har. 1839, 487.

Here then is Mr. C.'s view of faith as *cause* and *effect*. Each is alike attributed by him to man alone. The *cause* is "belief of the testifier;" and the "*effect*" is confidence. The Spirit is in no way recognized in the work, any further than that he is the author of the word or testimony believed. And even this aspect of the matter Mr. C. *seems* to reject in terms when he says, "Now the special faith of the New Institution is *belief in the testimony of Jesus concerning himself;* or it is the belief of the testimony of the witnesses concerning him: the consummation of which is *belief, faith, or confidence in him.*" Ibid. p. 487. This is sufficiently explicit, and taken in connexion with the fact that he ridicules the idea of receiving from the Spirit of God "Assistance to believe," can leave no one in doubt as to whom he ascribes "both the beginning and consummation" of saving faith. And as the *special agency* of the Spirit is thus dispensed with in Mr. C.'s view of faith, so by his own words, it is dispensed with in his view of religion,—as he makes this to consist in *faith* and *ordinances*.—"In the present administration of the kingdom of God, *faith is the* PRINCIPLE, *and ordinances the* MEANS *of all* SPIRITUAL *enjoyment*." Christ. Rest. p. 177.—And now let the reader calmly and logically decide whether this whole view does not exclude the special agency of the Spirit of God *from religion* as it does *from faith*? Yea, even "*spiritual* enjoyment" is derived from a faith, which the Spirit is the origin of, no further than that he merely testifies in the *written word*, the truths which the sinner believes!

That Mr. C. may be inconsistent with himself on this subject, as he is on all others, it would be folly to doubt. But it does seem to me, that this is his most matured view. And in his Review of my Essay, he scouts the idea of his having abandoned any of his heretical sentiments, and says that the reason why some have thought so, is, because they themselves are coming over to him; "like the passengers in a ship approaching the land, to whom the land appears as though it approached them." Har. 1839, p. 484.—He does speak of spiritual joy and enjoy-

* The question whether the Holy Spirit is not the originator of that very seriousness which leads the sinner to such a contemplation of the truth as is above described, need not be *discussed* here. The *fact*, however, is unquestionable. He is the Author of every holy exercise or serious thought, that the sinner ever had, for he always operates wherever the Gospel is preached. No sinner ever repented or was converted without His influence. But see note A. at the end.

ment, but he derives them from faith; and this he attributes to the sinner alone, both as to its "*cause* and *effect*." He asserts that "the human spirit *cannot be* shaped, or *disposed*, or *new created*, or new modified by another spirit working upon it, as we operate upon material things; and that *it can only be moved, disposed, new created by truth apprehended and embraced:* and whether this truth, real or supposed, be presented by spirits or men, by God or by Satan; physically, by words, signs, tokens, suggestions, temptations, it *can operate* only *morally* or by *motive* upon the soul." Christ. Rest. p. 378. And on the same page, he utterly rejects the idea of the soul being regenerated "*in a moment;*—a doctrine which would of course be subversive of his whole hypothesis.—Then on p. 365, he denies that there is anything like "*a faith wrought in the heart,*" and says "you might as well talk of light, or seeing wrought in the eye; of sound, or hearing wrought in the ear; of taste wrought in the tongue, or of feeling wrought in the hand." And calls upon you to "mention any person of whom it is said, that the Holy Spirit *enabled him to believe,*" that is, as he explains it, effecting "an internal operation upon the mind to produce faith."

As this is his most matured view, so it was advanced by him at the beginning of his persecuting career. In Vol. I. p. 49 of his "*Christian Baptist,*" he says, "The popular belief of *a regeneration previous to faith*, or a knowledge of the Gospel, *is replete with mischief.* Similar to this is a notion that obtains amongst many of a '*law work,*' or some terrible process of terror and despair through which a person must pass, as through the pious Bunyan's slough of *Despond*, before he can believe the Gospel. IT IS ALL EQUIVALENT *to this;* that a man must become a desponding, trembling infidel, before he can become a believer."*

With Mr. C. therefore, saving or justifying faith results not from the regeneration of man by the Holy Ghost, nor from any operation of the Spirit upon the heart of man; but in its origin and exercise it is attributable to *man* alone. How utterly inconsistent this is with the scripture view of the subject has been already shown; and how dreadfully ruinous to the soul can be better imagined than described. Satan himself is represented by our great poet as having relented when he surveyed the myriads whom he had led to revolt; and who, for his sake, had forfeited heaven: but a feeling of pride soon stifled the tender emotion. And is Mr. Campbell's heart too hard to relent as he takes a view of the ravages which his system has effected, and of the numbers whom he has led into ruinous error. Hundreds already, under the influence of these dreadful delusions, have gone to the retributions of eternity: and is Mr. C. not yet satisfied? He has admitted that he is a stranger to the regenerating and saving operations of the Holy Spirit, which are the foundation of saving faith and of all holy exercises; for he denies and ridicules this doctrine. And thus with profane hands will he still tamper with diseased and dying souls, and tell them that they need no physician? Surely the ruin which he has already effected ought to satisfy him; and the paltry pride of being at the head of a party ought to cease to influence him any longer. Happy, indeed, would it be for his own soul, and for the souls of his deluded followers, if he, recognizing his depravity by nature, would seek, as an humble penitent, that saving influence which he has despised and ridiculed, and without which no sinner can be born again.

But to return to the consideration of saving faith. In addition to what has been remarked on the subject, I observe

1. *That it regards God, as revealed in Christ Jesus, as its great object.*

"He that believeth on him that sent me, hath everlasting life," says Christ. John 5: 24. "Who by him (Christ) do believe in God," says Peter, "that raised him up from the dead and gave him glory, that your faith and hope might be in God." 1 Pet. 1: 21. Compare also John 8: 56. "Your father Abraham rejoiced to see my day; he saw it and was glad," with the following: "Abraham believed God, and it was counted to him for righteousness," Gen. 15: 6, and repeated in Rom. 4: 3. Gal. 3: 6. Jas. 2: 23. For a further exhibition of faith as it regards God, as its object, see Heb. 11:

* The Romish bishop Kenrick quotes this passage with an evident transport of approbation. He is very partial to his brother Campbell.

6. 2 Chr. 2: 20. Acts 16: 24. Mark 11: 27, &c. I remark,

2. *That it respects Christ as its object, and especially as the Son of God and Saviour of the world.*

Thus Christ says, "Ye believe in God, believe also in me," John 14: 1. "If ye believe not that I am he, ye shall die in your sins," John 8: 24. John the Baptist says, "He that believeth on the Son hath everlasting life." John 3: 36. See also Rom. 4: 5. "He that believeth on the Son, hath life." John 6: 40. See also John 3: 18, and 1 John 2: 23. It respects Christ also as our Teacher, John 12: 48, and 6: 63. 1 Cor. 4: 15. Also as our Priest, Rom. 3: 25. John 6: 55. Rom. 6: 3. Hence, no one who rejects his atoning sacrifice can have true and saving faith; and of course cannot be justified nor please God. Heb. 11: 6. It also respects him as our King. "No man can say that Jesus is Lord but by the Holy Ghost," 1 Cor. 12: 3. See also Acts 16: 31; and 7: 59, 60; and 2 Pet. 2: 1.

3. *Saving faith is also clearly declared to have its seat not in the understanding only but also in the heart.*

"*With the heart* man believeth unto righteousness," or *unto justification*, εἰς δικαιοσύνην. Rom. 10: 10. For being renewed by the Spirit of God, the heart unites with the intellect; as it did not previously. Thus too, Philip addressed the Eunich, in answer to his question, "What doth hinder me to be baptized?" by saying, "If thou believest *with all thine heart* thou mayst." Acts 8: 36, 37. Such is a brief view of the scripture doctrine of faith.*

We have hitherto desired to follow what appeared to us to be Mr. C.'s *order* in his Theological System; but we shall here again depart from it, to follow the proper connexion of scripture doctrine. Justification should be viewed in connexion with faith. Hence we shall omit any specific consideration of the doctrine of conversion (see above, chap. II. sec. 3.) until we shall have considered the doctrine of Justification. Mr. Campbell, and his Mormon, Puseyite, and Popish brethren, endeavor to make as wide a severance between Faith and Justification as possible. So also do the Unitarians: and the reason, in all these cases, is perfectly obvious. If the glorious doctrine of Justification by faith, be true, their theories are delusive dreams—or, (changing the figure,) mere opiates of conscience, which may lull it into security, but which must lead to the rejection of the only ground of salvation, *the righteousness of Christ.*

* The point last named is peculiarly odious to Mr. Campbell. In one of his scurrilous caricatures of the evangelical ministry of this country, he says: "*These talk much about the heart; and on their theory, if a man's heart was extracted, all his religion would be extracted with it.*" Christ. Rest. 303. The daring impiety of this assertion may be seen by consulting the following passages: Deut. 5: 29. Ps. 13: 5. and 19: 8. and 34: 18. and 40: 8. and 57: 7. and 73: 26. and 119: 32. and Prov. 14: 14. and 16: 1. and Jer. 24: 7. Ezek. 18: 31. 2 Chr. 15: 12. and 22: 9. and Prov. 3: 5. Matt. 11: 29. Rom. 2: 29. and 6: 17. &c. It is thus that Mr. C. ridicules the plain declarations of God's word.

SECTION III.

The Scriptural doctrine of Justification, or the grounds briefly stated upon which a sinner obtains remission of sin, and is treated by God as righteous.

The views which Mr. Campbell and his sect entertain upon this subject, are largely given by us in Chapter II., Sec. 4. We shall not here pause to prove them erroneous; but shall consider and refute them, (as these are the more distinguishing doctrines of the system,) in connexion with their views of conversion and regeneration, in a chapter by themselves; even as we have already considered their proof texts in Chap. III. But in the remaining part of this chapter we shall aim to give the Bible view of these doctrines, in contradistinction from the views of Mr. C.

1. Justification is a forensic term, and denotes simply a change in a man's state in relation to law. It is declaring that a person is righteous, and not making him so, either by any change of heart or otherwise; for it is simply opposed to condemnation. The doctrine is excellently defined to be, "An act of God's free grace, by which he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ imputed to us, and received by faith alone." It is not simply *remission of sin.* Although in the economy of redemption it is true that pardon necessarily supposes, and infers justification, and

vice versa; but the two are not, strictly speaking, the same.

Justification was early confounded with sanctification. But they are two distinct things. Sanctification is the work of the Spirit of God, begun at regeneration and carried on through life; but justification is the act of God's free grace by which he pardons the sinner, and receives him into favor. Justification is at once complete and perfect: sanctification is a progressive work, and is not complete in the present life.

2. *Justification is by faith alone*, for it is not the holy, but *the ungodly* who are justified. Rom. 4: 3, 8. Gal. 2: 17. Man is, therefore, not justified as already sanctified, or as reconciled to God, or adopted; but as a wretched, helpless, hell-deserving, and polluted sinner. As such his case is presented to the throne of God by our great Advocate, and as such, for the sake of the righteousness of this great Advocate, is he pardoned, and received into favor. He is, therefore, *ungodly* and utterly destitute of any righteousness of his own until he is justified; though of course he does not continue ungodly; for with justification sanctification begins.

Hence, though the sinner is justified *by faith alone*, it is not by faith *as the meritorious ground*, but simply as the instrument of justification. Not that God justifies us because he regards us as meritorious or holy on account of our faith, (for this would plainly reverse the doctrine of the apostle,) but we, through faith, receive the favor and forgiveness of God. Faith is, therefore, merely the hand stretched forth to receive the mercy of which we are in perishing need.

The great problem, *How can God be just and yet justify the ungodly?* can never be solved by a Papist, a Puseyite, or a Campbellite, in consistency with their avowed sentiments. God had said, "The soul that sinneth, it shall die. In the day ye eat thereof ye shall surely die." But these errorists represent God as retracting this statement; or as justifying individuals whom *they* assert are not ungodly. They represent the sinner as in some way (by his own work or desert) fitted to receive this blessing, and as virtually *not ungodly* when he does receive it. And thus justification, instead of being a free gift, is only the payment of a debt; and all Paul's language respecting *the justification of the ungodly* is rendered wholly unmeaning; or the doctrine is reversed, and rendered no better than the Jewish doctrine which Paul was opposing. And thus the sinner, instead of coming at once to the Saviour for forgiveness, as a ruined, perishing and helpless soul, is encouraged to wait until he is better. And *in effect* at least, the necessity for the Saviour's sufferings and death is entirely done away. Such may be the doctrine of Rome, but it is not the doctrine of Paul.

It will be observed then, that before a sinner can be justified, the law which he has transgressed must be fulfilled. But no one, after having violated the law of God, can ever perfectly fulfil it by any thing he can either do or suffer. For the law requires of him the entire consecration of all his powers to the service of God, every hour and moment of his existence. Matt. 22: 37. More than this he, of course, cannot perform. If, then, he has violated this law, say yesterday, he clearly can never be justified by his own obedience to it; for at no time thereafter can he do more than the law at that same time requires of him. Hence, no sinner can ever be justified by his own obedience to the law of God. Gal. 3: 10. And hence Paul concludes that "by the deeds of law no flesh shall be justified in his sight." Rom. 3. 20.

Now Jesus Christ has become the Saviour of men by satisfying the law's demands. He has magnified the law and made it honorable. He is the *only Saviour*, (Acts 4: 11, 12,) and has purchased salvation for us by thus satisfying the claims of the law. Rom. 8: 3, 4, 34. The law originally could have had no claims upon him, for he was not "a servant," and consequently not under law. But for our sake *he took upon him the form of a servant*, and was made in the likeness of men. Phil. 2: 6, 8. Consequently for our sakes he fulfilled that law which could have had no claims against him only as he became the surety of those who were under it. And having thus procured salvation not for himself but for others, he is every where in the Bible presented as the Author of Salvation and eternal life. Heb. 2: 9 and 5: 9, and 12: 2. Acts 3: 15. Is. 53.

Hence, therefore, as he became our substitute, and occupied our place in law, it is plain, that before God can pronounce us just, there must be somehow or other a vital union between us and Christ, for otherwise, if we are not *in law regarded as one*, the law will clearly still have claims against us. Now this union is not constituted merely by Christ's becoming a propitiation for the sins of man, for then all men would be saved, whether they acknowledged Christ or not. But it must be a *voluntary union on our part;* (for God recognizes us as rational and accountable agents;) and hence man is represented as at full liberty either to accept or to reject the Saviour.

The great question then, is, *How may this mystical union or relationship between Christ and apostate man be constituted?*—for that it does truly and properly exist between Christ and those who are saved by him no one can doubt who believes the Bible. "*I am the vine, ye are the branches:* he that abideth *in me*, and I *in him*, the same bringeth forth much fruit: for *separated from* (χωρὶς) me ye can do nothing." Jno. 15: 5. See also 1 Cor. 12: 27. Eph. 5: 30. Compare also Acts 9: 4, 5, and Matt. 25: 35—45. And that this union with Christ is the foundation of that right or privilege which his people have to the enjoyment of the blessings procured by him is equally clear. "He that hath the Son, hath life; and he that hath not the Son, hath not life." 1 John 5: 12. See also 1 Cor. 1: 30. Jno. 3: 36. Hence our being *in him* is said to be the foundation of our acceptance with God. Eph. 1: 6.

The question then returns, How may this union between the sinner and Christ be constituted? Can it be constituted by the merit of works of any kind, be they penance, immersion, or any thing else? *No, assuredly it cannot.* For this preposterous and pernicious notion would clearly represent our blessed Saviour as first purchasing salvation, and then *selling it to us;* or, which is in effect the same thing, granting it to us as the payment of a debt. And this is contrary to the whole Bible which represents salvation as a gift. Rom. 5: 17, 21, and 6: 23, &c.

The same remarks apply equally against the doctrine that justification is granted to us in consideration of our having *previously* forsaken sin, and become morally fit for, or deserving of this blessing, by some act, or series of acts of ours. Or its being granted to us as a reward for previous holiness, or repentance, &c. For the Apostle expressly affirms, that the sinner is *ungodly*, and a child of hell till God justifies him.

In no conceivable way, therefore, can we procure justification, or, in other words, become united to Christ, by the merit of any mere works of ours. And this further appears from the consideration that until we are justified and regenerated, the heart is at enmity with God, and cannot be in subjection to him. Rom. 8: 7. 1 Cor. 2: 14. How then can the selfish actings of an open and direct enemy be regarded by God, as sufficiently meritorious to entitle him to a high reward, and to be taken into the number of his friends? From this whole procedure, therefore, the merit of the sinner in any, and in every form, must be wholly and eternally excluded.

A legal union, therefore, between Christ and true believers, so that God may, in some respects, accept him for them, cannot be thus constituted. But, though his merit is thus wholly excluded, the sinner is nevertheless, constantly in the Bible, represented as using his own moral agency in becoming united to Christ. He must *be voluntary or active* therein.* There must be some act, by which he voluntarily closes with Christ, and becomes united with him by accepting of his overtures of mercy. This act he puts forth, under the regenerating influences of the Holy Spirit; and this act, the Bible declares to be *faith.* Thus he "*believes*" the promise, "*accepts*" of the offer of mercy, "*comes*" to Christ, and *is received* into favor, and becomes in law one with him. Before he puts forth this act, he was separated and alienated from Christ; by this act he unites with him, and ceases to be an alien; he becomes the friend of God, and a fellow-citizen of the saints, and of the household of God. Eph. 2: 13—22. See also the full declaration of this truth in Jno. 6: 35—40, and 5: 38—40, 43, 44. See also Ch. 1: 11, 12. Faith, there-

* See Edwards on Justification.

fore, and *faith only*, is that by which the sinner is "brought near" and united to Christ, and receives justification.*

Other things, it is true, may be in themselves no less excellent than faith. But it will be remembered that the sinner is not justified on account of any moral excellency that there is in faith, in itself considered; *but simply that it is the nature of faith to close with, or accept of Christ as Mediator;* and this is not the nature of any other virtue or grace, except so far as it may itself enter into the constitution, or belong to the nature of justifying faith. God bestows the grace and salvation of Christ upon the soul, only out of a regard to the natural agreement or fitness that exists between such a qualification of the soul and such an union with Christ. And as it is the natural property of faith to do this, so there must be, *on our part*, an active uniting of the soul to Christ, before the Great Law-giver will recognize us as *one* in law with him. And his bestowing it for this reason, is surely very different from bestowing it *on account of the great excellency, or moral fitness of faith as a virtue.* Hence justification by works is utterly and forever excluded; and justification by the free grace of God established. He can "be just, and yet the justifier of him who believeth in Jesus." Rom. 3: 26.

Justification is therefore *by faith alone.* Works, or previous moral fitness can, in no sense of the word, be brought into the account, howsoever that moral fitness may be supposed to be acquired by the sinner. The moment that justification is supposed to be derived from the works of the law, it follows that it is no longer from grace; and "Christ has died in vain." Nor is the supposition any more admissible, that it is from faith and works united,—for the supposed works are either meritorious, or they are not. If they are not, it is folly to speak of them in any sense as a *ground* of justification; and if they are meritorious, then just in proportion as they are so, does justification cease to be of grace. And any supposition inferring this, is clearly contrary to the truth of God which represents it as wholly of God's free grace, and as received by faith alone. Rom. 4: 16, and 5: 1, 2, and 3: 20, 22, 24.

This doctrine entirely excludes boasting; and clearly attributes the entire glory of our salvation to God's free grace. See Rom. 3: 27. If the needy beggar whom you may have relieved, did, in any sense of the word, merit the boon you bestowed upon him, then, there is room for his boasting. But if it were a free gift, and totally undeserved by him, all ground for boasting would be entirely taken away. For he would be insane indeed, who should suppose that he merited what was given him, merely by reaching forth his hand to receive it. Rom. 4: 4, 5.

3. It is in this sense therefore, that the righteousness of Christ becomes ours. By this faith we are united to him, and become in law one with him; and the law can have no claim against us, for "we are not under the law but under grace." Rom. 7: 4, 6. Gal. 3: 11. Rom. 6: 14 and 8: 17. For the sake of what Christ has done, the believer is regarded and treated *as though he had never sinned;* and he receives the Spirit of Adoption, whereby he cries Abba, Father. Rom. 8: 16, 17. There is no literal *transfer* of moral character or of moral acts, or of righteousness; but the righteousness of Christ our Mediator and substitute is simply set over to the account of the believer; and is thus *imputed* to him. He is not *really* righteous, but is merely accounted so, and treated as righteous. The confounding of this distinction by the Antinomians led them into the idea of a transfer of moral character. But to be really and truly righteous, is a very different

* The remarks of Dr. Dick in elucidation of this point are truly excellent: "It was the will of God," says he "that we should not be immediately justified, on the ground of the obedience and death of his Son in our room, but that *some act of our minds should precede the application of his merits to us.* In a case of suretyship, the three following things are necessary; *first*, that the surety be willing to engage: *secondly*, that the person to whom the debt or service is owing, be willing to accept of him instead of the principal; and *thirdly*, that the person for whom he becomes bound, consent that he should act for him. God was willing to accept of Christ as the substitute of sinners; Christ was willing to come under our obligations; and all that was farther necessary, was, that we should consent to his undertaking them. Our consent, indeed, was not necessary to his entering upon his office, nor was it possible that it could be given, as he assumed it before we existed; *but it was necessary to our participation of the benefits of his suretyship. This consent is given by faith,* which is our cordial approbation of his substitution and vicarious righteousness." Dick's Theology, Vol. II. p. 209.

thing from being in law reckoned or accounted so, that is, to be so by imputation; and this distinction ought to be carefully observed in treating upon this subject. The Papists, therefore, and Puseyites, and Campbellites may spare their silly caricatures of this glorious doctrine—for it infers no such thing as a transfer of moral acts or character. The law does not suppose that the believer himself has performed the obedience which is set over to his account; but it merely accepts the obedience performed by Christ, as a full equivalent for what was required of the believer himself. "*Justitia Christi fide apprehensa nobis imputetur seu nostra esse censeatur*," as the old Reformers say.

In the very brief delineation of this most glorious doctrine of the Gospel, which we have here presented, we have purposely avoided the discussion of a number of questions commonly considered in connexion with it, but which need not necessarily be discussed in order to a full presentation of the doctrine. I believe that the view here given, is substantially the view of all evangelical denominations; and however they may vary in defining the precise import of the terms *obedience* of Christ, *imputation*, &c., they all unanimously agree in holding that *justification is by faith alone;* and in utterly rejecting the merit of works. "*We are all agreed*," as *Howe* remarks, "that a sinner, an apostate, lapsed creature, can never be saved and brought to a blessed state, but he must be justified, and he must be sanctified. He must be justified, to make his state safe; he must be sanctified, to make the temper of his spirit good, capable of communing with God in this world, and of final eternal blessedness with him in the other. *We are agreed* that such justification and such sanctification are both the effects of most absolutely free and sovereign grace; that none could be ever justified, but by freest grace; that none can be ever sanctified but by freest grace; most absolutely and most sovereignly free. *We are agreed*, that the highest perfection of sanctification that can ever possibly be attained unto, signifies nothing at all to deserve, to procure by merit our justification. *We are agreed* that both, as they are from the most free and sovereign grace, so do come through the mediation of Jesus Christ, the alone mediator between God and man; that the righteousness is entirely and only Christ's, by which we are justified; that the Spirit is most entirely and only Christ's, by which we are sanctified; according to that in 1 Cor. 6: 9—11. Such as are mentioned there were before, the grossest and vilest of sinners, fornicators, adulterers, idolaters, &c. 'And such,' (saith the apostle,) 'were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.' *We are agreed*, that whosoever does sincerely, evangelically believe in God through Christ, receives Christ, is united with him or is in him," &c.* On these points *we are agreed*, and hence we are agreed to oppose and explode the soul-ruining delusions of Campbellism, Popery, Mormonism, or any other, whose aim is to subvert these fundamental doctrines of the Gospel system.

However, although we shall not therefore here discuss points on which we may differ, and still entertain the doctrine of justification by faith, in all its beauty and loveliness, I would, before passing on to the next topic, briefly advert to one or two questions which are sometimes suggested in considering this subject.

1. "How can justification be at once complete, when forgiveness must be incomplete: because it would be absurd, says the querist, to assert that sins are forgiven before they are committed. Man, therefore, cannot be perfectly justified at once, because he commits sin *after* he is justified. And sin cannot be forgiven *before* it is committed."

To this, I reply (in the language of Dick, Theol. Vol. II. p. 188.) "that there is no more ground for the charge of absurdity in this case, than in that of our Saviour, to whom all the sins of his people, past, present, and to come, were at once imputed; for 'the Lord laid upon him the iniquity of us all;' and who, consequently, made satisfaction for millions of sins, which had not yet been committed. There is no difficulty in the pardon, which does not occur in the expiation of future sins."

* Carnality of religious contention—Works, p. 465,

2. "But does not James say that *we are justified by works?* How then can justification be by faith alone?" See Jas. 2.

I answer, that James is here opposing the Antinomians of his time; and in doing so makes a clear distinction between a dead, unproductive faith; and a faith that is living and productive. The one he speaks of as "being alone," or by itself, and says that demons possess it, v. 20, and asks "can *this faith* ἠπιστις save?" v. 14, and 26. He then denies that this was the faith by which Abraham and Rahab were justified, for their faith was productive of works. Such a faith he shows can only be exhibited by works, v. 18.

In confirmation of this it may be remarked that in verses 20—26, (in which the whole alleged difficulty lies,) James employs "*works*" (v. 21, 24,) as the antithesis of "*faith only*," and "*faith without works*," (v. 20, 24, 26,) this will not be questioned by any one. And also, it will not be doubted that he employs the phrase, "faith wrought with his works," (v. 22,) as *antithetical* of "faith being alone" or unproductive; and also as *exegetical* of "works" in v. 21, 24, for it is by these terms that he distinguishes between the two kinds of faith of which he is speaking, viz: a productive faith, and one that is unproductive. These things being so, the conclusion follows irresistibly, that as "works" in v. 21, 24, is used as the antithesis of "a faith that is alone," or "dead," or "without works," so by this term, he means simply "a faith which is *alive*, and *productive of works;* and by this, adds he, Abraham, &c. were justified.

This is rendered still more clear by the example adduced by James in illustration thereof, v, 23: "And the scripture was (thereby) fulfilled which saith, Abraham *believed* God, and *it* was imputed to him for righteousness." Now this example clearly speaks of Abraham's having *his faith* imputed to him for righteousness. And yet James adduces it as an example pertinent to the illustration of what he has been saying of justification *by works.* And therefore, *by works*, he means a faith which produces works, *a productive faith;* the antithesis of a "faith without works." By a faith thus productive was Abraham justified, (and this is what Paul asserts,) and all those spoken of, in Heb. 11.*

From this subject, the reader will perceive how utterly false is Mr. C.'s notion that saving faith is a mere belief of historical facts,—or a belief that Christ is the Messiah. For demons, are by James represented, as possessing this faith, and it is asserted to be the faith of the "*vain man*," or rather the *hypocritical*, as the word here means.† Nor can we sufficiently wonder at a man of Mr. C.'s exceedingly moderate attainments in literature, coolly setting out to prostrate the great cardinal doctrine of the reformation.

3. "But," says the Papists and kindred errorists, "by such a view of the doctrine of justification, *works* have no place in the Christian system, and are rendered wholly unnecessary."

Such is, substantially, the objection which the Jews urged against the doctrine as advanced by Paul: which is a pretty fair proof that the doctrine above stated, and that advanced by Paul are one and the same. But it is not true that works are unnecessary. They are necessary, as we have seen from James, as the appropriate fruits of faith,—and they are the means which God has appointed for the exhibition of true faith.—They serve

1. To express our obedience to God's will. See 1 Thess. 5: 16—18, and Ps. 119: 4, 5.

2. By them, the believer seeks to let his light shine to the honor and glory of God. Matt. 5: 16. John 15: 8. 1 Pet. 2: 9.

* This criticism could be further established by a reference to the original, but I deem it unnecessary. It may not be amiss, however, to quote the remarks of the profound *Glassius* on v. 21, 22: "*Abraham pater ille noster, nonne ex operibus* ἐδικαιώθη *justificatus est* hoc est, decleratus et compertus est, quod fuerit justificatus. Hoc opus (Gen. 22: 12,) non fuit justificationis Abrahæ causa, sed testimonium et declaratio, sic v. 24, 25." "*Ex operibus fides* ἐτελειώθη *perfecta fuit*, hoc est, manifestum factum fuit, quod esset perfecta seu vera et sincera.—Quia de causa judicamus ex effectis." See his remarks on this subject in Philo. Sac. Lib. III. Tract III. Can. XV. p. 788.

† Ανθρωπος Κενός. In his first editions of his Testament, Mr. Campbell rendered this phrase "*false* man:" but for obvious *reasons* he has changed it in his later editions to "*vain* man"

3. They serve also as evidence of our love to God, and thus furnish ground for the believer's comfort amid the trials of life. 1 Tim. 4: 8. 2 Kings 20: 4.

4. By means of them we seek also the good of others, and thus also glorify God. Tit. 3: 8. Matt. 5: 16. Ps. 16: 2, 3. and 1 Pet. 3: 1.

Hence it is that the people of God ever delight in the performance of duties. They love God, and desire to glorify him, and to do good to men: and these things they can thus accomplish. See Ps. 119: 14, 16, 21, 47, 117, &c.

5. Works also, so to speak, grow out of the very relation of the believer to Christ; who is *his wisdom* and *sanctification*, 1 Cor. 1: 30; *his example* in holiness, 1 Pet. 1: 15, 16; in love, Eph. 5: 1, 2; in forgiving others, Eph. 4: 32. Col. 3: 12, 13; in patience and sufferings, Heb. 12: 3. 1 Pet. 2: 21; in meekness and humility, Matt. 11: 29. Jno. 13: 14, 15. Phil. 2: 5; *our consolation* in sufferings, 2 Cor. 1: 5; *our joy*, Rom. 5: 11; He upholds us in temptation, Heb. 2: 18. 2 Cor. 12: 9; is our master and Lord, Matt. 23: 8, 10. John 13: 13. Rom. 14: 9; and our Head, Eph. 4: 15; and our all in all, Col. 3: 11.

6. Good works are also the evidence to be exhibited at the judgment day, of possessing this faith. Matt. 25: 35, &c. Faith, as the exercise of the mind and heart, can be known only to God and ourselves; and hence men at judgment will be judged according to the evidences which they have given of possessing an interest in Christ. And thus the whole universe of holy beings will be enabled to appreciate and approve the righteous sentence of God in relation to mankind.

SECTION IV.

Conversion.

Mr. Campbell makes regeneration and conversion the same thing: and the ludicrous caricature which his system presents of these two great doctrines, is calculated to make any impression upon the mind rather than a serious one. But his views we shall more fully explode hereafter. And in here treating upon these doctrines, we shall not labor to present and demonstrate any mere speculative theory, but shall give a plain practical view of them as they are stated in the Gospel.

Regeneration differs from conversion, and is a spiritual change wrought in man by which the feelings, desires, views, and aspirations of the soul are, so to speak, transformed; and this is all referred to the mighty operation of the Spirit of God. *Conversion* is the act of the creature in turning to God. Thus in Ezek. 36: 27, God's putting his Spirit into our heart is clearly distinguished from our walking in his ways; and it is mentioned expressly as the cause of our doing so. Charnock, referring to this distinction, remarks: "*The first reviving us* is wholly the act of God, without any concurrence of the creature; but after we are revived we do actively and voluntarily live in his sight. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle: from this principle all the acts of believing, repenting, mortifying, quickening, do spring." *Works*, vol. II. Such is the Bible view of this matter: to which the view of Mr. C. is a perfect antithesis; as will be seen by referring to Chap. II. Sect. III, above. "It is not faith," says he, "but an act resulting from faith that changes our condition." "This act is sometimes called *immersion*, regeneration, conversion."

It might be thought that as conversion is the *effect* of the operation of the Spirit of God in regeneration, it would be better to follow the regular order in treating upon these topics. This we should do, were we writing a theological system: but as it is, the reader will pardon us for following the *order** of the system which we are examining. We have already departed from this order, but shall adhere to it through the topics which yet remain to be examined.

It is on the subject of Regeneration and

* Perhaps I should say *disorder*. Mr. C. states the order of his system as follows: "Fact, Testimony, Faith, Repentance, Reformation, Bath of Regeneration, (i. e. Baptism,) New Birth, Renewing of the Holy Spirit," &c. Christ. Rest. p. 260. This *order* in the great work of renovation, he maintains to be the true one; and thus attributes the more difficult and more glorious part of this work to man, and the inferior to God—and represents the Holy Spirit as meekly condescending to continue the work which man had begun.

Justification, and conversion, in this system, come under the head of Baptism. But the whole system is a perfect "continent of mud"—a *rudis indigestaque moles, quem dixere chaos*.

Conversion that Mr. C. advances his Unitarian sentiments respecting the operation of the Spirit of God; for that they are distinguishing sentiments of the Unitarian school, even he himself will not have the hardihood to deny. In fact, he carries his speculations on this subject even beyond those of the Polish Socinians, and Socinus himself, as will be abundantly proved should there be any occasion for it. And as the topic of conversion leads necessarily to the consideration of both divine and human agency in the work of man's renovation, I shall take occasion to offer here a few remarks on the subject as connected with the Unitarian hypothesis which Mr. C. has adopted.

Mr. C.'s theory of the spirit's influences in renewing the soul of man has been adverted to already. But as the subject is of so much importance, I must beg leave to refer to it here again. In his Dialogue on the Holy Spirit he says that "the spirit is promised and given *to none*, till they are united to the building of God, the church," i. e. immersed. See Christ. Rest. p. 374. He affirms also, "that a human spirit cannot be shaped, or disposed, or new created, or new modified, by another spirit working upon it;" and that it "can only be moved, disposed, new created by truth apprehended and embraced;" and that whether the truth "be presented by God or Satan," or by whatever means, "it can operate only morally and by motive upon the soul," p. 378. He also seems to dispense with the agency of the Third Person of the Trinity altogether, except so far as his inditing the word in the first instance is concerned. See p. 274.

So also in his Harbinger for 1840, p. 542, he says the sinner "*is not first regenerated*, then justified, then sanctified, then adopted, then reconciled, then saved. *The Bible nowhere presents this view of the matter.*" And on p. 544, "Regeneration before faith is as great a figment of human fancy as was ever dreamed."—And on p. 332, of Har. for 1839, he says, addressing a Baptist editor, "The Baptists have, till recently, advocated regeneration by the Spirit alone. I am glad to find that you are ashamed of this system; but you ought to be thankful to me for dissipating this phantom." And following up the same speculations, a correspondent remarks on the same page, "If the spirit operates abstractedly, the man knows nothing of the operation.—If this abstract operation of the spirit be not a species of witchcraft, by which the people are bewitched, and made to believe that the clergy are the great power of God for salvation, I do not know what it is." Thus impiously is this sacred doctrine ridiculed by these men, who very properly, however, confess at the same time that they are utter strangers to its practical import.

In the Harbinger for 1834, also, Mr. C. makes the following extracts from the Richmond Religious Herald of March 7: "We believe no sinner ever repented without the Spirit was first given him unsought." "We believe that every sinner can repent." "The personal and effectual influences of the Spirit are bestowed on the elect unsought, which induced them to attend to the offers of mercy made in Christ, and to accept of them," &c. on which Mr. C. remarks as follows: "We believe that every sinner *can repent* without the aid of the Spirit, and that *no sinner ever did repent* without the aid of the Spirit, and that this aid is always *unsought* by the sinner, *and if sought by the sinner, never could be obtained.* [This last clause is Mr. C.'s own inference.] This is in one sentence the Gospel of the Herald, on the subject of the conversion of sinners. It requires a good deal of dexterity in the art of religious legerdemain to unmystify this consolatory and practical doctrine of repentance, With such wholesome doctrines the good Baptists of Virginia are now fed by their present shepherds." In his public discussions Mr. C. also ridicules the same doctrine of the Spirit's influence. In the account of his debate with Mr. C., Dr. Jennings states, "That the doctrine of the saving influence of the Spirit of God upon the minds of men, was, by him, not only denied, but held up to ridicule and contempt." *Debate*, p. 84.

The theory of Mr. C. in brief, is, that the Holy Spirit can exert no power over the soul of man, except what is contained in the *written word.* He says "when we think of the power of the Spirit of God exerted upon minds or human spirits, it is impossible for us to imagine, that

that power can consist in any thing else *but words or arguments.* As the moral power of every man is in his arguments, so is the moral power of the Spirit of God in his arguments," Christ. Rest. p. 349. "As the spirit of man puts forth all its moral power, in the words which it fills with its ideas; so the Spirit of God puts forth *all its converting and sanctifying power*, in the words which it fills with its ideas." "If the Spirit of God has spoken all its arguments; or, if the Old and New Testament contain all the arguments which can be offered to reconcile man to God, and to purify them who are reconciled, *then all the power of the Holy Spirit which can operate upon the human mind is spent.*" p. 350. "We plead that all the converting power of the Holy Spirit *is exhibited in the Divine record.* p. 351." "All the moral power of God or man is exhibited in the truth which they propose." p. 362. "Assistance to believe! This is a metaphysical dream." p. 364. "The Ethiopian Eunuch, like Lydia, had his heart opened, *as we have now*, by reading and observing the ancient prophecies, and recorded miracles of the Jewish scriptures." "There is no mention of the Holy Spirit in this case, save that it induced Philip to preach to the Eunuch, and took him hence when he had done." p. 367. "The Holy Spirit is not named in the whole narrative of Paul's conversion, till after Ananias visited him." p. 367. "Neither on any just principles of reason, nor from any declaration of scripture, can it be made either evident or probable, that the Spirit of God in producing faith *any other way operates upon the hearts of men, than through the recommendations once given by signs and wonders*, and all the variety of supernatural operations formerly addressed to the senses of mankind, and now written down and stamped with the indubitable marks of Divinity, open and plain to every one desirous of knowing the truth." p. 368. "The Holy Spirit made the literal body of Jesus by its influences; and afterwards filled it.—But it was not *until* HE WAS BORN AGAIN *in the Jordan*, that the Holy Spirit in the form of a dove, descended upon him." p. 373. "*Moral disposition cannot be produced by a spirit operating upon a spirit.*" p. 377. This, then, is the "Ancient Gospel" of Mr. C.; and such is the extent of the divine influence upon the soul in conversion and regeneration? Another writer, who has adopted Mr. C's views, thus expresses himself: "The Holy Spirit is not given to men to make them believe and obey the Gospel; *but rather because they have believed and obeyed the Gospel.*" "*The Holy Spirit, a Discourse.*" p. 30.

The mere statement of these gross caricatures of the Gospel, is sufficient, one would think, and that any labored refutation of them would be a reflection upon a Bible reading community. Yet, a few remarks may be admissible; and will be abundantly sufficient to expose their hideous deformity. Any one who will be at the pains to compare the views entertained by Socinus on this subject, or, as more fully expanded by Crellius, the Coryphæus of the Polish Socinians, (in the later part of Vol. IV. of the Fratres Poloniæ,) will perceive that, while Mr. C. has their very criticisms on a number of passages, he has in his revolting blasphemy, left them far in the rear. I have just compared the discourse of Crellius, on this subject, with that of Mr. C., and I *affirm* this representation to be susceptible of the fullest demonstration. The doctrine originated with Pelagius and Cælestius, as will be seen by a reference to *Vossii Hist. Pelag.* Lib. I. cap. 3, 4, and 5, and Lib. III. part I. and II. Mosheim in Eccles. Hist., Book I. Cent. V, chap. 5, has also given a brief summary of their views, to which the reader is referred also, for a fuller statement than we can here give. They asserted that "the doctrine of the necessity of divine grace to enlighten the understanding and purify the heart, was prejudicial to the progress of holiness and virtue:" and that man "has no need of the internal succors of the Divine Spirit." To such men, and not to the word of God, has Mr. C. gone for this feature of his "Ancient Gospel;" though in asserting it, he has gone so far that they, and even Socinus himself, would have accused him of blasphemy. The extent to which his hatred of the doctrine of the Spirit's internal operations has led him, will be more fully developed in our review of his New Testament.

In treating upon Faith we asserted the Gospel view of this doctrine, to wit, that

the spirit operates ordinarily through the truth, but that in his operations he is not limited thereby; and that whatever instrumentality or means the spirit may see proper to employ, he himself is the direct agent in producing faith, regeneration and sanctification.

We admit that we have no adequate idea of the method by which one spirit may operate upon another; but have we any more adequate conception of the method by which the spirit of man acts upon his corporeal organization? And no one who adopts Mr. C.'s unitarian hypothesis, will venture to deny that the human mind is so constituted as to admit of such operations.* Nor is it necessary, in maintaining this view, to suppose that the Holy Spirit ever communicates to man any *other truths* than those already revealed in his written word. He is also constantly represented as *dwelling*, or *abiding* in the heart of the true believer, which of course infers an indwelling there at times when the mind may not be thinking upon revealed truth. Nor is there any reference whatever, made TO THE WRITTEN WORD in these declarations. See Rom. 8: 11, 13, 15, and 5: 5. 1 Cor. 6: 11, 19. 2 Cor. 3: 3, 17. Gal. 5: 22. But according to Mr. C.'s Socinian hypothesis, the Spirit can never abide in the heart or soul of man, save only when *he is thinking* upon the written word; and consequently, an infidel may have the Spirit dwelling in him as fully as the true believer, merely *by thinking upon the written word of the Spirit*, "in which consists its whole moral power and influence;" "and it dwells in the written word as a man's spirit dwells in his writings." Such are the doctrines taught by this advocate of the "Ancient Gospel."

What gross work does this confounding of the Spirit with the written word, make of the whole representation of the New Testament. Take a single example: "*The sword of the Spirit*, which is the word of God." Eph. 6: 17. And what are we to think of the discrimination of a theologian who can thus confound the *sword* with the *agent* who uses it? Were an opponent of Mr. C. to commit such a blunder, he would never cease ridiculing him.* The passages above referred to abundantly prove that the Spirit has *direct* access to the soul of man, and that by it he carries on the work of sanctification.

"All the moral power of the Spirit is in the arguments contained in the written word; as all the moral power of man is in what he speaks or writes," says Mr. C. But what an utter absence of thought is here! Has Mr. C. never felt the power of an appeal from the tearful eye of an humble but mute suppliant for relief? an appeal, too, that may or may not be connected with the facts of the suppliant's history. What is the meaning of Zech. 12: 10: "*I will pour out my spirit* upon the house of David, &c., *and they shall look upon me whom they have pierced, and they shall mourn for him*," &c. This refers to the future conversion of the Jews. But are they not, at least multitudes of them, already acquainted with the "facts" of the life and death of Christ. How false is it, then, that the written history of these "*facts*" and "*testimony*" circumscribe the power of the Spirit? For here the great mourning and deep repentance of the Jews are attributed to the direct agency of the Spirit who is "poured out upon" their souls, and thus produces these effects.

These considerations evince also, how subversive of true religion is Mr. C.'s assertion, that the Spirit *does not begin* the work of conversion. His distinct assertion and reassertion of this, will be seen in the foregoing extracts from his writings. There could not be a plainer contradiction of this notion than that furnished by Zech. 12: 10. And on this principle how can it be said that God "*begins* the good work" in the Christian? Phil. 1: 6. 1 Cor. 3: 5. And Paul also asserts that believers "begun in the Spirit." Gal. 3: 3. And then if

* See this subject excellently handled in a little treatise on the "Work of the Holy Spirit in Conversion," by J. H. Hinton.

* Hinton, referring to this same caricature of the Gospel, says: "To any who may have received such ideas, he would suggest the question, by what agency do they expect the resurrection of their bodies will be effected? It is expressly asserted, (Rom. 8: 11,) that 'he that raised up Christ from the dead, shall also quicken your mortal bodies *by his Spirit that dwelleth in you.*' If therefore, this Spirit be the word—it is the Bible which is to effect their resurrection. It is presumed, that persons entertaining this notion, will be careful to give directions that a Bible should be enclosed in their coffins." Hinton on the Spirit, p. 19

"the Holy Spirit is not given to make men believe, but because they have believed and obeyed the Gospel," the gross absurdity follows, that the "agonizing to enter the strait gate," the "cutting off the right hand," the plucking out the right eye," &c. are the *causes* of the operations of the Spirit, *and not the results.*

Then further, the ungodly, no matter how much of the *truth* they may have in their minds, are described as "sensual, not having the Spirit." Jude 19. And on Mr. C.'s Socinian hypothesis, what can be made of such passages as these: "No man can come to me, except the Father who hath sent me draw him." Jno. 6: 44. How will the Father draw him, if there can be exerted upon the soul no influence except what is embodied in the written word? In what way will he bring the truth to bear upon the mind? So also 1 Cor. 2: 14: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." If this be so, how will these things ever cease to be foolishness to him, unless his heart be first changed by the Spirit? that is, unless he be first regenerated? And it is distinctly stated, that while he is a "natural man," that is, not regenerated by the Spirit, he *cannot* even "know these things, because they are spiritually discerned." And yet Mr. C. ridicules the idea of the Spirit's agency prior to faith.

And what nonsense does Mr. C.'s theory also make of such passages as the following: "Our Gospel came unto you, *not in word only*, but in power, and in the Holy Ghost." 1 Thess. 1: 5. "The epistles of Christ, *written not with ink*, but by the Spirit of the living God." 2 Cor. 3: 3. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, *even as the Lord gave to every man?* So then, neither is he that planteth any thing, neither he that watereth; *but God that giveth the increase.*" 1 Cor. 3: 5, 7. But Mr. C. does not think that Paul and Apollos are nothing. For, as we have seen in Chap. II. above, he wrote his works "for those who are engaged in *regenerating others*," and in "introducing them into the kingdom."

The same doctrine is declared in Ezek. 36: 26, 27, "A new heart will I give you, and a new spirit will I put within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them." Can anything be plainer? And yet Mr. C. in the most indecent manner, perpetually ridicules the doctrine that the spirit's operations upon the heart are antecedent to the sinner's conversion and obedience. Thus, too, Peter speaks of "obeying the truth *through* (or *by* διὰ) *the spirit*," I Pet. 1: 22. And in Acts 16: 14, speaking of Lydia, it is said, "*whose heart the Lord opened, that she attended to the things which were spoken by Paul.*" Here the opening of her heart by the Lord is stated as the cause of her attending to the words of Paul; and yet, says Mr. C., Man must first believe and repent before the spirit will assist him. Thus, too, is Christ said to "*give* repentance," Acts 5: 31. and 11: 16, 18, "even when we were *dead in sins*, (God) hath quickened us together with Christ," Eph. 2: 4, 5,. "For we are *his* workmanship, *created in Christ Jesus unto good works*," Eph. 2: 10. "Believed *through grace*," Acts. 18: 27. Can there be a more direct contradiction to any thing, than these texts furnish to this Unitarian hypothesis? See also, Jer. 13: 23; 2 Cor. 4: 4; Prov. 1: 25; John 3: 19.; Matt. 13: 15.; Ps. 110: 2. But to multiply remarks on this subject were needless. Every one must see how utterly false is Mr. C's. view of conversion, and of the Spirit's influence; and we shall proceed to close our remarks on this branch of the argument, after we have noticed some of Mr. C's. objections. In adopting this theory, he has made thorough work; for he has not only taken the principle itself, but also his arguments and criticisms, and even his objections from that school. He has, however, the ingratitude to deny it, even in the face of the most positive proofs to the contrary.

1. It is said that as the human mind is susceptible of being operated on only by motive; that, therefore, the truth either spoken or written, can alone be the medium through which any change is wrought therein. And that, therefore, the idea of any change wrought therein antecedent to faith, or by the spirit's agency, except so far as naked truth is

presented to it, is an absurd and pernicious notion.

Several things may be said in disposing of this objection. And 1. We cannot but pause to contemplate with perfect astonishment, the advances which Mr. C. has made in his investigations. He has, as he says of himself, "a dash of satire in his constitution—a GENIUS naturally inclined to irony, which he has often to deny;" *a *genius* which has, as he says, (Mill. Har. for 1840, p. 544,) thoroughly examined "*all antiquity;*" and has discovered that our blessed Redeemer "*was born again*:" *Christ Restored*, p. 373, and that it is a *greater work* for God to give to man's "mortal frame incorruptible and immortal vigor" than either to "create" or "redeem him," p. 276. How absurd, therefore, to attempt to limit the bounds of investigation for such a "*genius?*" He has not only gone over every thing terrene, but has extended his range so far

"Beyond the visible, diurnal sphere,"

that he has grasped the whole subject of the nature and properties of *spiritual existence*, (as the foregoing extracts show,) and comes to us with the information that "all the power of the Holy Spirit which can operate upon the human mind, *is spent*," and that "all its converting and sanctifying power is in the written word." And further that spirit *cannot* operate upon, or influence spirit, except by arguments;" "and that only by presenting such considerations to it, can it be moulded, disposed, &c. by another spirit." If these prodigious discoveries are not in advance of all the attainments of mental philosophers, I am greatly mistaken. I appeal, however, to the reader, whether it is possible to treat such preposterous pretensions with seriousness. But

2. I am not disposed to deny that the mind may be susceptible of being influenced only *by motive*. Admitting it to be so, however, does Mr. C's. inference follow, that motive can be brought before the mind only in an oral or written form? This inference *does not* follow, (as we shall see,) and how absurd, therefore, is his assertion that all the power which the Holy Spirit *can* exert in converting and sanctifying the soul, is *spent;* and is contained *in the written word?* The feelings produced by contemplating the ashy paleness of approaching dissolution, are equally rational with those that are called forth by the torrent of impassioned eloquence.* And so, too, the feelings inspired by the contemplation of the sun and stars, and planetary system; though "they have no speech nor language—their voice is not heard," are as intelligible and rational as can be conveyed by words. And it is thus that God appeals to man in the book of his works, (in which there is no written language,) and evinces his eternal power and Godhead, Rom. 1: 20.

Here then the spirit or soul of man is *influenced* and *moved*, without the intervention of oral or written language. And these simple illustrations may serve to show how wild is the assertion that motives are embodied "*only in the written word, which contains the whole of God's sanctifying and converting power.*" For every one can see that if the soul may thus be moved and impressed without written language, then written language does not embody the whole of motive power; and that it is folly to attempt to assign any limits to God's ability to communicate moving and healthful, and saving influences or impressions to the soul: and it is equal folly to assert that serious attention to the truth of God is induced only by the *truth* itself, and not by the suasion of the Spirit of God. Then

3. The beautiful consistency of this objection of Mr. C. with the foregoing extracts from his works must be apparent also to all. He says that all the sanctifying influence of the Spirit of God, is in the word itself; and that it is all expended therein; and yet asserts that the Holy Spirit *is not given until* men have repented and obeyed,—until they have been baptized, and are regenerate. Now this must mean, in other terms, (if all the influence of the Spirit upon the soul is embodied in the written word,) that the written word is not given to the sinner *until after he believes it and obeys it.*—And this view is with Mr. C. *more rational* than the doctrine that the Spirit regenerates the soul of the sinner when

* See Dr. Cleland's Strictures on Campbellism, p. 57.

* Hinton on the Spirit, p. 61.

he believes, repents and turns to God.—Reader, what do *you* think of this?

4. The consistency of this view, also, with the foregoing passages of Scripture is no less apparent. Let the reader contemplate in connexion therewith, Zech. 12: 10, where the pouring out of the Spirit is stated as the moving cause of the sinner's contemplation of Christ crucified, and of his consequent repentance and conversion: or Ezek. 36: 26, 27, where the gift of a new heart is affirmed to be antecedent to obedience, and to be the producing cause of it, or Phil. 1: 6. 1 Cor. 3: 5—7, &c.

The doctrine which Mr. C. has treated with so much ridicule and contempt is, therefore, so far from being impaired by this objection, that on the contrary, it is confirmed thereby. His attempt to refute it, or explain it away, and to ridicule it, and to assume a position that does not involve it, results only in his disgrace.

The "Word of God" is "the sword" which "the Spirit ordinarily uses in converting, regenerating, and sanctifying the soul. He, by means of it, enlightens the eyes, and makes wise the simple. Ps. 19: 7, 8. We do not suppose that he does this by making the *word* undergo an alteration, or by making *it* the subject of some divine influence, (for it is the heart of the sinner alone that undergoes a change by this operation,) but that he operates *through* it, (and can operate without it in producing these effects,) in such a way that any sinner who will give himself up to the serious contemplation of the truths which it has revealed, will become the subject of its transforming power.* But here we are met with another objection. Mr. C. and Unitarians assert that

2. If the influence of the Spirit is thus necessary to conversion, it is impossible that sinners should be commanded to repent and believe.

But why do not all sinners repent who hear the Gospel? In answer to this question, both Mr. C. and the Unitarians will confess that it is because they are not *inclined to do so.* And so say all evangelical christians. But *what is it that inclines the sinner to repent* when he does repent? To this question, the gentlemen whom we oppose will vouchsafe no answer. For they see that it is too preposterous even for them to assert, that *he inclines himself*, without any influence; and to say that accident inclines him, is equally absurd; and to say that those who do repent are inclined so to do, under the arrangement of Divine Providence, under which they have been so trained, and stationed with respect to circumstances, that they are led to repent, or to contemplate the truth, while others, not so circumstanced, are not so led; this would lead them into the very difficulty which they object to as presented in the doctrine they oppose. We say however, without hesitation, that the sinner is inclined to repent by the Spirit, who constantly strives with men wherever God's truth is known.

But if the reason why men do not repent and be converted is, *they are not inclined to do so*, then, how absurd is the foregoing objection. Will these men venture to assert that a man's *inclination*, and not his *duty* is the measure of the divine requirement?

These notions all originated with the old Pelagian scheme, which asserted the sufficiency of truth alone to regenerate and sanctify man. It proceeds upon the utter denial of human depravity, and the assumption that human nature is not in any sense of the word in a fallen condition, but is as upright as when man was first created. Hence all that is needed to make him perfectly holy, is moral suasion alone. We cannot here enter into an examination of this foolish idea; but the reader may see it handled in inimitable style by Foster, in his Essays;* to which we beg leave to refer.

3. Another objection much insisted on by Mr. C. (as well as by some Baptists who profess even to repudiate his system,) is, that the Holy Spirit is never said to be given except *in* or *at* Baptism.

But what does Mr. C. mean by the Holy Spirit here? Surely he does not mean miraculous gifts, for he will not

* See note B. at the end.

* Essay III. Letter III, p. 154—157. Robert Hall referring to this portion of the *Essays*, in his review of them, remarks: "We are delighted to find him treating with poignant ridicule those superficial pretenders who, without disavowing any dependence on divine agency, hope to reform the world, and to bring back a paradisiacal state, by the mere force of moral instruction." Works II. p 241.

pretend that these are *now* bestowed upon man. And yet what can he mean? All the regenerating and sanctifying operations of the spirit, according to him, are embodied in the written word—and "the spirit *never* operates, and *cannot* operate except by the arguments therein recorded!" What, then, is meant by *giving* the Holy Spirit *in* or *at* Baptism? The objection is perfectly ludicrous in the mouth of a Campbellite.

But the assertion is untrue by whomsoever made. Under what influence was it that the three thousand at Pentecost exclaimed, "Men and brethren, what shall we do?" See Acts 2: 16—21. In respect to the disciples themselves, where do we read that they received the spirit in their Baptism? Mr. C. *denies* that they did then receive it, for he constantly affirms that the spirit was not given until the day of Pentecost.* By whose power then did the twelve disciples and the seventy *perform miracles before the death of Christ?* Will Mr. C. join with the Pharisees, and say it was by the power of Beelzebub? Surely not. Does not our Saviour, speaking of the Holy Spirit, say to his disciples, "Ye know him, *for he dwelleth in you.*" John 14: 17. See also John 20: 22, 23. And yet "he was not given until Pentecost!!"

* Mr. C.'s doctrine is that in *no sense* was the Holy Spirit given to men until Pentecost, either to assist them to believe, or to convict, regenerate or sanctify them, or to enable them to perform miraculous works. "The Holy Spirit was not given until the day of Pentecost." *Hence, if the Holy Spirit aided men to believe in Jesus Christ*, it must have been subsequent to that date. Besides, it is conversion to Jesus Christ, *and not to Moses*, which interests *us*. Mention, then, any person of whom it is said, that the Holy Spirit enabled him to believe. The descent of the Holy Spirit was to help them (the apostles) to *prove*, that what they spoke was true. In this way persons can be helped to believe, and *this is the only way in which one can help another to believe.* For this help we contend. But you spoke of an internal operation upon the mind to produce faith. You spoke of a faith *wrought in the heart.* You might as well talk of light, or seeing wrought in the eye: of sound, or hearing wrought in the ear, &c. *Christ. Rest.* p. 365. And from these premises he goes on to prove that Paul, Lydia, &c. were converted without any influences of the spirit.

To avoid the difficulty in such passages as Mark 9: 24, Luke 17: 5, &c. he adopts the Socinian exposition, as even the above extract would show.

But in respect to the Holy Spirit being "not given" in any way until Pentecost, let the reader please, in addition to the passages referred to in the text, consult the following, and he will be enabled to judge of the attention with which Mr. C. reads his Bible. See Gen. 6: 3. Numb. 11: 17. Neh. 9: 20. Exod. 31: 3, and 35: 31. Judges 15: 14. Ps. 51: 11. Is. 63: 10, 11, &c. &c.

Then, subsequent to Pentecost, (as Hinton remarks in his answer to the same objection,) the first instance that we have recorded of the bestowment of the spirit, is that of the disciples at Samaria; who had been converted under the ministry of Philip, and *had been baptized* by him. Yet *some time after*, it was declared that the Spirit, (in his miraculous gifts,) "was as yet fallen upon none of them," Acts 8: 16. But when Peter and John came from Jerusalem *and laid their hands on them*, they received the spirit. Laying on of hands, therefore, subsequently to baptism, and not baptism itself, was the medium of their receiving this "gift." In the case of the Eunuch who was baptized, this miraculous gift is not said to be given. In the case of Paul, Ananias laid his hands on him, declaring that he was sent to him that he "might receive his sight, and be filled with the Holy Ghost," Acts 9: 17. *After this he was baptized.* In the case of Cornelius and his friends, the Holy Spirit fell upon them *while Peter was yet speaking; after which* they were baptized. Acts 10: 13. Lydia and the Jailer were baptized, and no mention of their receiving this "gift." And after the Ephesians (Acts 19: 1—6) had been baptized, *Paul laid his hands on them*, and they spake with tongues. And so utterly destitute of proof is the foregoing objection, that in the whole Bible there is not a single fact to sustain it. Acts 2: 38, which has been alledged in support of it, is merely a promise of what the disciples should receive, not *at*, or *in*, or *by* baptism, but *after* it: "be baptized—and ye *shall receive*," (not *the Holy Ghost*, as Mr. C. pretends, but) "the gift" δωρεαν, which the Holy Ghost would bestow upon them.

These are the passages to which these men refer for proof of their assertion that the Spirit *is* never given, except *at* or *in* baptism: and they have no reference whatever to the Spirit's converting and regenerating influences, but speak only of his extraordinary gifts. And if they even did evince that *these* gifts were always bestowed *at*, or *in*, or *by*, baptism, what would this have to do with the subject of the spirit's influence in conversion and regeneration? What is to be thought of a theologian who can mistake the miraculous, or extraordinary gifts bestowed

by the Spirit, for the regeneration and sanctification produced by that same Spirit? But, then, the foregoing passages, referred to by these men, do not afford a shadow of evidence in favor of the assertion that even these extraordinary gifts of the Spirit *were* ever obtained by baptism. The proof which they furnish is directly at variance with the objection professedly founded upon it. But we have said sufficient on these points and it is time to proceed to the next topic.

SECTION V.

Regeneration.

In the preceding section we have discussed the doctrine of the Spirit's influence in conversion and regeneration. And in here treating specifically of this last named doctrine, we shall endeavor to present a plain, practical view of it; and shall not perplex the subject with the attempt to present and defend any mere theory. The Bible is sufficiently plain on this subject, for all practical purposes, and to its representations we shall confine our remarks. The gross caricature of it which Mr. C. has presented, and his followers adopted, shows in how deplorable a state they are in respect to their eternal interests; and we entreat that they would seriously consider the subject, as here briefly presented from the Bible, that they may see how essentially defective their own system is; and be rescued from a soul-destroying delusion before it is too late. *Respecting this great spiritual change Mr. C. confessedly knows nothing at all.* To be fully assured of this, we need only cast our eyes over the foregoing extracts from his writings. How, then, can he rightly exhibit the truth respecting it? I entreat his followers to remember that the scheme of Mr. C. and the Bible doctrine on this subject, are as opposite to each other as Hell and Heaven. Let them not trust their precious souls, therefore, on the representations of a man who confessedly knows less of the matter than even Socinus himself.

Mr. C's. system contemplates no such thing as a real transformation of heart as necessary for the sinner, before entering the kingdom of Heaven. His view is, that religion has not its seat in the heart;* but that if an individual will only believe that Jesus is the true Messiah, and believing this, is immersed in his name, he will be admitted into the kingdom. "He must be born of water," says he, "*that* he may enjoy the renewal of the Holy Spirit." Extra VI. p. 355. Thus making the renewal of the Holy Spirit the *effect*, of obedience, and *even of the new birth itself!*"

It is needless to say that such a mistake on this subject, must be fundamental, for how can it be otherwise? But in presenting the Bible view of this matter, we shall select the conversation of our Saviour in Jno. 3, as the foundation of what we shall offer; and which we hope will be seriously pondered by those who have imbibed the destructive error of Mr. Campbell. We have presented a critical view of this passage already, and shall now proceed to consider its practical import. The verses to which we particularly refer, are the 3d to the 8th: "*Except a man be born again, he cannot see the kingdom of God*, &c.

To "*see* the kingdom of God," here means the same thing as to "*enter*" it, as is evident from v. 5.

The phrase "kingdom of God" or "of heaven," often occurs in the Gospels. John the Baptist, Jesus Christ, the twelve Apostles and seventy disciples, all commenced their ministry with a reference to it as a topic familiar to every one, and with asserting that this Kingdom was at hand.† The phrase is first used by Daniel, from whose prophecy it was taken by the Jews. (See Dan. 2: 44, and 7: 18, 22, 27,) And as employed by John the Baptist, Christ and his disciples, it refers to the Kingdom wherein Messiah was to be King. It is an everlasting kingdom; Dan. 7: 13, and his sway is to be superior to that of all other monarchs, he being "Lord of all," Ps. 89: 28. It is strictly a Divine Government, 2 Sam. 7: 13, 16; Ps. 89: 30, 37; Is. 53: 10; Dan. 7: 14. And before he enters upon it, and in order to his entering thereon, He was to endure the most appalling sufferings for the salvation of many, Is. 52: 12; Is. 53, and Heb. 2.

* See the last note in Chap. IV, Sect. II, above.

† See Matt. 3: 2, and 4: 17, and 10: 7, and Luke 10: 9.

But to guard us against any misapprehension of the nature of this kingdom, he himself expressly declares, "my kingdom is not of this world,"* Jno. 18: 36, 37.

When we consider these things, we may form a clear idea of the meaning of the phrase as employed by our Saviour in John 3: *No one can come under my protection—no one can be a member of the community which I rule, or partake of the blessings purchased by my labors and sufferings, unless he is born again.* This is its import.

The phrase "born again," (v. 3, 8,) properly means *born from above*, γεννηθῇ, ἄνωθεν.† As though Jesus had said, "even as your first birth rendered you an inhabitant of earth, and makes you a member of the family of earth; so you must be born *from above*, to qualify you for membership in the family of heaven, —or before you can become a subject of the everlasting and glorious kingdom of the Redeemer;" Matt. 5: 8.

This change is elsewhere called *regeneration*, Tit. 3: 5, and a *quickening* into life; Eph. 2: 1, 5, even when we were "*dead in sins.*" Also a *renovation*, Col. 3: 10, "*the new man*, which is *renewed* after the image of Him who created him." See also Ezek. 36: 26. It is described, also, as a *new creation*, Eph. 2: 10, "We are his workmanship, *created* in Christ Jesus." And it is such a change of the mind and heart, as renders it easy (Matt. 11: 30,) and, as it were, natural for a man to choose and act differently altogether from what he did previous to it,—so much so that the things which he once loved he now contemns, and those which he once contemned, (as prayer, praise, holiness, &c.,) he now loves. It shows itself in unrelenting hatred to all sinful indulgence, and in an unquenchable love to God, and the things of religion. It is the foundation of a renewed and right exercise of all the powers of man, intellectual and physical.*

Christ directed the remark in Jno. 3: 3, 5, 8, personally to Nicodemus. And hence, whatever his character in other respects might have been, it is clear that he was not born from above. Yet he was evidently one of the most moral and upright men of his time,—a member of the Sanhedrim,—observed all the externals of religion, and was a "master of Israel." All of which distinctly teach that no mere external observances, or self-righteousness, can ever be accepted by God as equivalent to this change. No morality, or amiability of deportment, or constant practice of the duties of religion, can really benefit the soul if not connected with a change of heart.

And it is further observable, that with all his self-righteousness and knowledge of God's word and ordinances, Nicodemus had not the most distant conception of the nature of this change. This appears from the Saviour's remarks in the context. He did not even believe its existence possible. And now how could this have been the fact, if by this change Jesus meant no more than that a person should believe him to be the Messiah, and be immersed in his name? If such "a mere *change of state*"† as this, (as Mr. C. affirms,) was all that Christ insisted on, could the Pharisee and Ruler of the Jews have had so much difficulty to comprehend it? It was because he doubted whether this great change could be wrought in man, that Jesus said to him, "If I have told you earthly things, (things connected with my kingdom on earth,) and ye believe not, how shall ye believe if I tell you of heavenly things,"

* Ἐκ τοῦ κόσμου τούτου, Comp. John 15: 19, and 17: 14, &c.

† The plain import of ἄνωθεν here is *desupere, superne*, and not simply *denuo* or *iterum*. Comp. John 3: 31, and 19: 11; Jas. 1: 17, and 3: 15, 17. See also Matt. 27: 51; Jno. 19: 23; nor is the mistake of Nicodemus in respect to it any argument to the contrary. It is a meaning of the word, however, which, (though given in the margin of the Bible,) Mr. Campbell is very careful never to refer to. His reason for not doing so is too obvious to need remark.

* And can any man soberly think that such a change as this, is effected merely by believing that Jesus is the Messiah, and being immersed in water? How utterly ruinous to the soul, therefore, must such a delusion be!

† "Being born again," says Mr. Campbell, "is not conversion, nor a *change of views*, nor a *change of affections*, but a *change of state*. True, indeed, that of the person who is born again *we may suppose* a change of views, a change of heart, and we may infer a change of character, *and may therefore say he is enlightened*, renewed in heart, converted as well as born again; but this license respecting the *person*, the subject of the change, is not allowed in talking of the change itself. Mill. Har. 1840, p. 247.

And, reader, this is all that this teacher of myriads of immortal spirits knows of being born again! He actually confounds justification with regeneration. To this he is necessarily led by his theory of remission of sins through immersion.

or enter upon an *explanation* of this heavenly birth. And in exact accordance with this, the apostle says, "The natural man *receiveth not the things of the Spirit of God*,—they are *foolishness* unto him;" (and hence he will *ridicule*, as Mr. C. does, "the things of the Spirit" appertaining to this change.) 1 Cor. 2: 14. And further, that "the carnal (or unchanged) mind is enmity against God; and neither is nor can be in subjection to Him." Rom. 8: 7. But in the kingdom or church of God above, his glorious presence is immediately manifested to all there present. And hence it is utterly impossible for any unrenewed or unchanged heart to enter and enjoy that kingdom.

As this is the great practical principle from which I design to exhibit the doctrine of regeneration, and to show the importance and indispensable necessity of a change of heart, I shall proceed to illustrate and establish it fully. And it being the *theme* of our discourse in this section, I again announce it: *The unchanged heart of a sinner never can enjoy the happiness of heaven.* And that this may clearly appear, we shall consider,

I. *The nature of human depravity.*

Every man possesses inclinations and desires: and wishes to avoid misery, and attain to a state of perfect happiness. It is absurd to suppose that any creature can love misery and hate happiness; for happiness is that state which is most agreeable to nature, while misery is the state which nature instinctively and spontaneously abhors. Hence the rational creature who has been confirmed in his state of primitive rectitude, must, to be perfectly happy, have the desires of his soul gratified—for the desires and the inclination of such a being, and one whose constitutional susceptibilities remain in the same state as when he came from the hands of his Creator, do, undoubtedly lead him to true happiness. To be perfectly holy is to be happy; and such a being cannot delight in any thing which is inconsistent with perfect holiness. The desires of such a being are holy; and nothing but objects corresponding therewith can truly gratify them. Hence, in the very nature of the case, he will seek his happiness in such enjoyments alone. Thus is it with the angels who kept their first estate, and with the spirits of the just made perfect.

It is, on the contrary, equally plain, that the inclinations and passions of a sinful being are necessarily inordinate; and that in seeking their gratification, he is led only farther astray. And hence their complete gratification must lead him to the summit of misery and woe. The drunkard, under the full control of his diseased appetite, imagines that he would be happy, if in possession of an inexhaustible quantity of his favorite beverage. So with the whole class of sensualists and voluptuaries. They actually cannot conceive of a happiness in which their depraved desires are not to be gratified; at least, while they are with the drunkard, intoxicated with the pursuit of imaginary good.

What then is the real condition of the unchanged heart of sinful man?

1. Nothing is clearer than that it does not *aspire* after holiness, and the enjoyment of holy objects. The greatest unbeliever in human depravity will not pretend that man, when left to himself, naturally pursues supreme love to God, and entire consecration to his service as his chief good. And if any should thus pretend, their pretensions would be very easily silenced by calling upon them to produce a single instance of the kind, among all the millions of the descendants of Adam who have lived in this world. A supposition so important as this, and destitute of a single fact to sustain it, (for an appeal to Scripture is not even pretended,) can be referred to only to be despised.

If then man does not naturally seek his chief good in the pursuit and enjoyment of holiness, and holy objects, the plain question arises: *To what do his inclinations and desires naturally lead him?* Is it to the pursuit of enjoyments which are neither sinful nor holy in the sight of God? and neither approved nor disapproved by his law? But before this can be pretended it would be proper that enjoyments of such a nature should be specified, that we may know in what they consist. For, as the matter appears to me, it would be extremely difficult to sustain and illustrate the position by a reference to fact. Matt. 12: 30. Luke 11:

23. Rev. 3: 15, 16. See also Gal. 5: 19—21 Matt. 15: 19. Jno. 6: 44, 65. Then if the natural desires of the heart do not lead directly to sin, and vicious pleasures, what mean the injunctions "Keep thy heart with all dilligence,"—"My son give me thy heart," which implies of course, that the heart is not naturally given to God, but is estranged from him. But we can best determine this point by a direct appeal to the word of God.

The following passages are a few which relate immediately to the question. "There is no man that sinneth not," 1 Kings 8: 46. "There is not a just man upon earth, that doeth good and sinneth not." Eccles. 7: 20. "In thy sight shall no man living be justified." Ps. 143: 2. "That every mouth may be stopped, and all the world become guilty before God." Rom. 3: 19, 20. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned we make him a liar." 1 Jno. 1: 8—10. "Most men will proclaim every man his own goodness, but a faithful man who can find?" Prov. 20: 6. "God made man upright, but they have found out many inventions." Eccles. 7: 29. "The heart of the sons of men is full of evil. Madness is in their hearts while they live." Eccles. 9: 3.—"Every imagination of the thought of the heart is evil, only evil, and that continually." Gen. 6: 3—6. "Beware of men." Matt. 10: 16, 17. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one." Ps. 14 and 53.—"The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be." Rom. 8: 7. See also 1 Cor. 2: 14. Acts 7: 51, 52. Gal. 5: 17—21. These are certainly sufficient to establish the point before us; and let every reader, whose heart is still unregenerate, remember that these passages contain a description of his natural state.

The application of these passages to the subject before us is both obvious and easy. For, if such be the bias, or inclination of the natural man, then nothing but objects corresponding thereto can afford pleasure in the estimation of the mind itself, *until it has undergone a change.* This is manifest at first sight; yet it may be useful to attempt its illustration.

Suppose we should take from the forest a wild savage who had never seen even the semblance of civilization; and clothe him in a fashionable garb, and place him at once in the most formal and fashionable society. Would it be at all possible for him, with his habits of life, to enjoy or relish such a change? Could he be happy? Would he even be easy? And would he not prefer to return to his forest again, and clothe himself with his blanket, rather than possess all the luxuries of civilized life? Every one knows that such would prove to be the fact, and that so soon as he could, he would thus escape. And yet, even this case fails to exhibit the strength of the principle under consideration. For, we may suppose the savage to have no natural antipathy to such a change, and his preferences to be regulated by the force of habit alone. But with the unchanged heart there is a real *antipathy* to holiness, superadded to the force of habits established by a whole life of exercise.

And now what are the feelings and pursuits in which the unrenewed heart finds most delight?

Its supreme delight is in self gratification; and it loathes whatever will not afford this. "The works of the flesh, (that is, of the unrenewed man,) are hatred, variance, adultery, fornication, uncleanness, lasciviousness, emulations, wrath, strife, envyings and such like." It is either in these, or in things comprehended under this general enumeration, that the unrenewed heart finds its greatest amount of pleasure or self-gratification.

2. But not to insist on this point, let us contemplate another feature of the character of unrenewed man. We refer to his abhorrence, or, to say the least, his indisposedness to divine and holy things.—And a nature truly indisposed to the enjoyment of such things, can, of course, derive no true happiness from them until its indisposedness is removed. This is plain, yet take an illustration:

Food is not more to be regarded as the sustenance of the body, than the word of

the living God, is the proper sustenance of the rational and immortal mind.* And when it is ascertained that the stomach of an individual will not digest, or retain wholesome food, we conclude from that fact that he is assuredly diseased. And can that soul be in a healthy state, who cannot relish the food of the divine word? If when the stomach is unable to digest food, and the body is in such a languid and tremulous condition that it can scarce support itself or drag itself along; must we conclude from thence that it is truly disordered? And yet not conclude that the soul is diseased, when it nauseates the word of God, and all the great obligations and duties of religion, and utterly refuses to carry them out into practice?

When we behold a human body whose eyes can no longer see, whose ears cannot hear, and which is past feeling, and is cold and stiff, no man doubts that the soul has left it. Its life is gone, and we pronounce it dead. What then should be our verdict in respect to the unregenerate man, whose sight is so obscured that his immortal spirit cannot discern its duty and prospects for eternity, though surrounded with the clearest light; nor see its danger though encompassed with peril; that cannot feel or hear the divine word addressed to it, any more than a dead body to which you might speak?—Can you seriously believe that such a soul is spiritually alive? If the body be dead when it can no longer feel, the soul that cannot feel must be "dead in trespasses and sins." Eph. 2: 1; and 4: 17--19.

If, then, a person takes more delight in sinful pleasure, or in pleasure whose tendency, to say the least, is extremely doubtful, than he does in religion and its holy exercises; will any one pretend that such a soul *prefers* the things of religion as sources of enjoyment? Must not his disposition and feelings become changed first? And if he take no pleasure at all in God and holiness, any more than a dead man, or than the deaf adder does in the charming of the charmer; must he not first be *made alive* before he can *delight* in these things?

Here, then, reader, is an opportunity to test your state and your hopes. To what do your desires incline? I *now* say nothing in respect to that *positive* hatred of every thing like true holiness, and that *positive* love for mere worldly pleasures and pursuits, which is *confessedly characteristic* of most of the impenitent; but for argument's sake, I have placed the case in as favorable a point of view as is at all admissable. And I only ask, what must inevitably become of a soul who has spent his allotted time of probation in such a *preference* of worldly things to the duties and delights of religion? no matter how many mere outward forms he may attend to. Can it be for one moment supposed that a soul who possessed no actual relish for, and could find no real pleasure in religion, in its comparatively imperfect state upon earth, where our best deeds are intermingled with sin, would, by merely passing from earth to heaven, whose enjoyments are of an infinitely higher and more holy order, all at once find pleasure in such exercises? Is not such a supposition contrary to our whole experience, and to nature itself? The supposition is so absurd that it cannot fail to shock the mind of any one capable of the least reflection on the subject.

3. But further. This depravity is of such a nature (as the scriptures assure us,) that divine things cannot even be understood by the unregenerate, until they are renewed by the Spirit of God. And we are also taught that there is an understanding of divine things, peculiar to the children of God alone. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; *neither can he know them*, because they are spiritually discerned." 1 Cor. 2: 14. "No man knoweth the Son but the Father; neither knoweth any man the Father but the Son, *and he to whom the Son will reveal Him.*" Matt. 11: 27.—"They that know thy name will put their trust in thee." Ps. 9: 10. See also 1 Jno. 3: 6, and 3. Jno. 11, and Jno. 6: 40, and 14: 19, and 17: 3.

Now can any one suppose that persons can *enjoy* a matter of which they have no idea or knowledge whatever? Could a man amuse himself and find the highest enjoyment and delight in reading Algebra, or Geometry, or Greek, or Hebrew, all the days of his life, if he knew not even one axiom or letter of either

* See Erasmus's *Enchiridion Christiani militis*, p. 54, Leyden 1641.

the sciences or the languages? And suppose he should *fancy* that he did understand them, and should fix upon some absurd theory, (as Mr. Campbell has in reference to religion) and amuse himself with developing a meaning which was altogether imaginary, would any one seriously say that the man truly *enjoyed the reading of Algebra*, &c., and that therefore, it made no difference *whether he understood them or not?* Would not this be most preposterous? And yet this case is scarcely parallel to the one under consideration--for the unregenerate or natural man has really an antipathy to spiritual things, which does not exist in the case supposed for illustration.

4. This depravity is of such a nature, also, that its subjects are described

(1.) As enemies to God, and obnoxious to divine justice and wrath. "God is angry with the wicked every day." Ps. 7: 11, compare Jer. 17: 9. "The wrath of God abideth on him." Jno. 3: 36. Rom. 1: 18. Now can a person be supposed capable of happiness in the immediate presence of a God whom he hates, and who is angry with him? Yet such must be the fact, if the unchanged heart can relish the bliss of Heaven.

2. They are described, also, as "without God in the world." Eph. 2: 12. "Ye are not my people, and I will not be your God." Hos. 1: 9. Acts 14: 15, 16. If then a person becomes habituated to spending his existence entirely separate from God, with no delight in, nor real spiritual intercourse or communion with him, and even avoiding all serious approaches to it, can we suppose that he can be happy, or is prepared to be ushered into the immediate presence of God, and derive his highest and sole delight from immediate and direct intercourse with him? Yet this must be supposed, (absurd as it is,) before the least hope can be entertained that an unchanged heart can be happy in Heaven.

(3.) Further, they are described as having no goodness in the heart. "The heart is deceitful above all things and desperately wicked." Jer. 17: 9. "*In my flesh*," says Paul, "*dwelleth no good thing*;" (Rom. 7: 18;) that is, in our flesh there is nothing disposing it to holiness and to intercourse with God, and love for him. Now the depraved and unregenerate mind falls in precisely with the desires of the flesh, and wishes for nothing but selfish and corrupt gratification. And yet many persons are so thoughtless as to imagine that the mere *belief* of a fact, connected with *baptism*, and a mere change of place at death, are every thing that is necessary to enable them to take their highest delight in things, of the nature of which they are not only ignorant, but which they neglect, and which the word of God declares that (while unrenewed by the spirit,) they detest and abominate, and cannot endure even to think upon.

When Mr. Boswell remarked* that he knew not how to be happy in a future state, without the works of *Shakspeare*, he gave utterance to a feeling of which all unregenerate men are conscious. Shut them up with their Bibles, and they can find but little pleasure. How then could they endure to be ushered into the presence of the God of the Bible? and into the society of beings who are perfectly holy? Their condition would be miserable indeed! But this will more fully appear when we come to contrast with the nature of this depravity

II. *The nature of the happiness of heaven.*

On this point much may be said; but we shall specify only a few particulars.

The unchanged heart of man is a singular paradox. If its desires are gratified, they lead infallibly to ruin; if they are not gratified, the man is from the very nature of the case miserable. And hence, unless the desires themselves are changed, he can never be otherwise than wretched. But as the sinner believes that the gratification of the desires of his heart is necessary to constitute him happy, let us briefly examine and see whether there is any thing in the happiness or enjoyments of heaven, that can possibly gratify these desires.

1. This happiness must, of necessity, be a *holy* happiness,—a happiness in which there is nothing trifling, and with which no loose thoughts or desires can mingle. This is fully manifest from a variety of considerations.

(1.) Holiness is required of man as a

* See Boswell's Johnson, Vol. III, p. 41, 42, Dublin Ed.

necessary qualification for the enjoyment of heaven.

It is needless to enlarge on this point further than to adduce scripture testimony. The whole Bible speaks but one language on this subject. "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy." Levit. 11: 44, 45; and 19: 2. "A new heart will I also give you, and a new spirit will I put within you,—and ye shall be clean; from all your filthiness will I cleanse you." Ezek. 36: 25—27. "Put on the new man, which, after (the image of) God is created in righteousness and true holiness." Eph. 4: 23, 24. "Our Lord Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people." Tit. 2: 11—15. And what is the design of thus purifying them, unless that they may dwell with him? "Without holiness no man shall see the Lord." Heb. 12: 14. See also 1 Pet. 1: 15, 16. Luke 1: 74, 75. 2 Cor. 6: 17, and 7: 1. Ezek: 18: 31. 1 Thes. 4: 7. Matt. 7: 23.

(2.) It may be thought to be a needless distinction to say that it is also positively recorded that all who enter heaven are holy; yet it is an illustrative consideration, which is here of great weight. A few references however, will be sufficient. "Now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, *we shall be like him*, for we shall see him as he is." 1 Jno. 3: 2. "As for me, I shall behold thy face in righteousness; I shall be satisfied, *when I awake with thy likeness.*" Ps. 17: 15. "To the end that he may establish your hearts *unblameable in holiness* before God, even our Father." 1 Thes. 3: 13. "We look for a new heaven and a new earth, wherein dwelleth righteousness. Be diligent, therefore, that ye may be found of him in peace, without spot and blameless." 2 Pet. 3: 11, 14. See also Eph. 5: 25—27. Col. 1: 22. Heb. 12: 10.

(3.) Heaven itself is expressly said to be the abode of holiness; and of course no part of its happiness can be otherwise than holy. "There shall in no wise enter therein, (into the New Jerusalem,) any thing that defileth; neither whatsoever worketh abomination, or maketh a lie." Rev. 21: 27. While "the fearful, the unbelieving, the abominable, &c. shall have *their* part in the lake that burneth with fire and brimstone." v. 8. See also Is. 6: 1, 9. Heb. 12: 22, 23. Rev. 22: 15. Hence, therefore, the enjoyments and happiness of heaven are pure and holy.

2. But the truth we are establishing, will appear more clearly, if possible, if we consider in what it is that this happiness consists. For

(1.) It will consist in delighting in God supremely.

(2.) In the strictest acquiescence in his will, and in obedience thereto.

(3.) In glorifying and praising him for his power, goodness, justice and mercy, and love.

(4.) And, (for it is needless to enlarge,) in contemplating the mysteries of redemption and the wonderful love of Christ.

This is but a glance at the subject: yet it is sufficient for the purpose before us, and to show in what this happiness will consist. But here let us pause a moment.

And now reader, if you have, with Mr. Campbell, despised and ridiculed the doctrine of regeneration by the Spirit of God; or, if you have never been born again, I entreat you before God, and our Lord Jesus Christ, who is to judge the living and the dead, that you will put the question solemnly to your heart, *whether you see any thing here in this description, faint, and feeble, and imperfect as it is, that you* CAN *enjoy?* Any thing that is even tolerable to your heart? Any thing that you do not view with actual loathing? Does not your heart tell you that you could not spend one day on earth in such employments, without being wretched? Look at the subject one moment.

If here you take more pleasure in unholy things, or at least, in amusements whose tendency is questionable, than you do in the holy duties of piety and religion; such as prayer, reading the Bible, meditating on the love of God and upon his holy and righteous character, and laboring after entire consecration to his will, is it not the very height of pre-

sumption to imagine that you can be happy in the infinitely higher and more holy enjoyments of heaven?

If a person loves not to obey God here,—or loves not the Sabbath, and the worship of God, is there the least ground to imagine that he will be able to endure the unending song and everlasting Sabbath above?

If you relish not the holy conversation of the truly spiritual-minded followers of Jesus here, and dislike the society of such, can any one suppose, that with the same feelings and heart you are prepared to enjoy the society of angels and of the spirits of the just made perfect?

And have you then any doubt about your being unqualified to partake of the enjoyments of heaven? Can you seriously think, that while you are most unhappy and depressed in spirit, in the absence of mere worldly amusements and recreations, (recreations which, to say the least, are not friendly to devotion,) that, with the unchanged heart you now possess, you can be happy in eternity without them?—that you can be, with such a heart as you now have, happy in heaven?—in loving and glorifying, praising and contemplating the perfections of that God, in whom you see nothing upon which you can dwell with pleasure? If this be the case, how happens it that you do not now, in the absence of worldly pleasure and amusement, and when you feel cast down in spirit for want of something with which to pass away your precious time,—how happens it that you do not fix upon some such method as this of spending it? If you expect that such employments are to make you happy in heaven, (and how soon may you be ushered into the world of spirits!) why do you not now spend some part of your unemployed time in such exercises? Why do you take up some worthless book rather than your Bible or some treatise on practical godliness? And why do you prefer to do any thing rather than to go in secret and bow the knee in humble, grateful prayer? Why do you rather employ your thoughts upon any subject, no matter what, than in dwelling on the love and sufferings of the compassionate Lamb of God for our guilty world? You know that it would distress you beyond measure to be compelled to spend but a few days in such employments on earth; and yet you suffer Satan to delude you with the monstrous expectation that you can, without a radical change, or by merely believing a simple fact and being immersed, be happy in such, or similar employments through eternity!

Before you can be happy in such things, you see that you must undergo a vital—a radical change. A change that comprehends every faculty of heart and soul. It must be so complete, (as above remarked,) that you will hate the things that you now love, as your chief good; and love the things you now hate. Is not here something, then, which calls for the most vigorous exertion of all your powers, and the serious and diligent improvement of all your time?

Do not say that this is requiring *too much.* Remember, it is ETERNAL LIFE that is at stake,—it is heaven itself. And unless a man is born again he cannot enter the kingdom of God.

Do not say that God can at once change your heart upon a death-bed. For God does not depart from his ordinary method of operation, merely to encourage negligence, or disobedience to his commands.

But you are unwilling, perhaps, to admit that you hate God, though you may admit that your heart has never undergone a change.

Now, to say nothing of the fact that this is in direct contradiction to the word of God, I would merely urge you to consider what is your present disposition and temper. Consider also how hatred to any one is manifested. Is it not by disliking to think upon him?—or to have him in your memory? And when once he occurs to mind for a moment, is it not by driving away all thoughts of him, either by directly refusing to entertain the thought, or by leading the mind to contemplate other subjects? This is not the way in which you treat a friend whom you love, or have a regard for, but the way in which you treat a person or thing that is hateful to you.

And is not this precisely the way in which you treat God, both in the strivings of his Spirit, and in the offers of his Gospel? Do not then deceive yourself with the supposition that you do not hate him.

A person who truly loves God has no will separate from the will of God; but has the most perfect confidence and acquiescence in the administration of his government. His heart-felt prayer is, "not my will but thine be done." He fully believes the testimony of the Bible in respect to the proper and relative value of present and temporal things, and of those which are eternal. Reader, examine yourself then by this evidence, and ascertain if it be a feature of your character. Have you any desire after any sinful gratification? And if so, can you say to God, "*Thy* will be done?" Does your confidence in him lead you to check the propensities of your natural heart? And do the declarations which he has made respecting eternal things lead you to treat those things as realities? as much so as things perceptible by sense alone? If not, do not deceive yourself! You are yet "in the gall of bitterness and in the bonds of iniquity."

But here some one may be led to ask, *are we to be allowed no enjoyments here?* Has not God given us the blessings which we possess in order that we may be happy and enjoy ourselves? But what do you mean by pleasure and enjoyment? Do you mean the pursuit of courses of sin and rebellion against God? Do you mean neglecting your precious soul and the "great salvation" offered by Christ? And is this the enjoyment in which you delight? Do you seriously suppose that God has bestowed upon you any blessing in order that you might employ it in forgetfulness of him, or in rebellion against him? in manifest neglect of your duty and of your soul's best interests? Can such a thing be even imagined by a sane and sober mind? The only proper enjoyment of God's mercies and blessings is to put them to that use which he designed we should when he bestowed them upon us. Not a sinful use, but one which will promote his glory, and really benefit ourselves and our fellow men. Matt. 25: 14—46.

Further. If I were to ask you, who have not been "born from above," whether you possess delights or enjoyments of any kind, you would answer that you do. And you might begin to enumerate a variety of things wherein you find what you regard as enjoyment. But you well know that you do not number God and his holy requirements among your delights. And yet you are not willing to confess that you are at enmity with him! You can find pleasure in reading some foolish tale, or in some vain or trifling amusement, but none whatever in a Holy and Righteous God. You can derive more pleasure from either of those sources than from him. That is, in plain language, you prefer to indulge in the most trivial amusement, rather than to enjoy the society of God and of his Spirit. And can you then venture yet to say or think that you love God when you thus prefer even the meanest trifle before him? No! If there is any thing in the universe which you prefer to God, your heart is still unqualified to enjoy the society and happiness of heaven. "Be not deceived, God is not mocked." See Gal. 6: 6—8.

Can any one then dispute or deny the conclusion from all these things? It is irresistible even on the principles of common sense or pure reason alone, no less than on the declarations of the Book of God, *that the sinner whose heart does not undergo a radical change, must be excluded from the bliss of heaven, and that he could not be happy even if admitted there.*

It is clear, (as has been shown,) that the affections are depraved; and also, that while in this state they can be delighted with sinful enjoyments alone. It is clear also, that the unchanged heart disrelishes communion with God, and the word of God, and all the great duties of religion. It is also clear, as we have proved and illustrated at considerable length, that the happiness of heaven is a holy happiness; that nothing impure or unholy can be found there: and therefore, that nothing can be found there which the depraved desires and affections of the unchanged heart can possibly relish or even tolerate. And if any inference can be drawn from these things different from that which we have stated above, I am at an utter loss to know either on what principle it may be deduced, or what inference it can be.

Yet the awful truth contained in this conclusion still fails to influence some minds, because they feel something of an undefined hope that in an unknown or

mysterious way, the heart may undergo this necessary change, either *in* death or *after* it. These sentiments are directly traceable to the prevalence of Puseyism and Popery.

But in order to dissipate these fatal delusions, (which, however, I do not attribute to Mr. Campbell,) and also to present the whole subject in a tangible shape, I shall proceed, before closing this discussion, to establish the proposition, that, *if the nature of man does not in the present life undergo this change, his nature never will be changed.* And I hope that a brief discussion of this point may not be regarded as uncalled for, or as a deviation from the subject under consideration.

And in the first place, it should be seriously enquired, by any who may be under the influence of such a hope, whether the word of God, or reason itself, furnishes any ground to conclude, or even to suppose, that the nature of man will undergo such a change either in dying or after death? If there are any such reasons they have never yet been produced. But if there be no reason whatever to indulge such a hope, surely it is the greatest of all follies to entertain it: especially as our everlasting well-being is herein concerned.

But, if such a change take place *after* death, how is it effected? and where have we any account of it? It seems absurd even to controvert the sentiment when it is admitted to have no foundation in the canonical portion of the scriptures. Its advocates, among Protestants, do not attempt to deduce it from any instances of such a change specified in the scriptures; but from the exploded mode of explaining a passage or two by an *a priori* inference from "the fitness of things;" * while the Popish advocates rely upon a foolish tradition.

But will suffering and torment purge away sin and lead to repentance? If so, why have not the demons repented long ago? And how is it that in this world we often behold the direst sufferings united with the most unrelenting wickedness? Persons racked with the most tormenting diseases, will (as Woolston, the infidel,) curse and blaspheme. And, in fact, as every one knows, it is when the profane swearer is suffering mental or bodily torment from pain or loss and privation, that he gives utterance to his most horrid blasphemies and imprecations. And how then may we suppose that the pains of hell and the loss of heaven will affect such a spirit in its future state? Will it be said that long-continued suffering will produce sorrow and remorse at length, and lead to repentance? But where is the proof? Do we not find that in this world a continuation of punishment serves only to harden the heart, and render it unfeeling? Every court of justice has abundant proof of this fact in the cases of old offenders. Punishment leads not to a change of disposition, or inclination. For punish a person as you will for indulging an inclination, yet when the punishment is over we find the inclination still existing. Witness the case of Pharoah.

But we need not speculate upon this point, or depend upon inferences. The Book of God settles it at once. "The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness: *and they gnawed their tongues for pain, and blasphemed the God of heaven,* BECAUSE OF THEIR PAINS, *and sores,* AND REPENTED NOT OF THEIR DEEDS." Rev. 16: 10, 11. This is the *natural effect* of suffering upon an unrenewed spirit; and if suffering leads to blasphemy, it leads to an accumulation of crime, and puts repentance and reformation forever out of the question. So too in Isaiah 1: 5, 6, "Why should ye be stricken any more? Ye will revolt more and more," &c., and chap. 9: 13, "The people turneth not unto him that smiteth them, neither do they seek the Lord of hosts." 2 Chron. 28: 22—25, "In the time of his distress did he trespass yet more against the Lord," &c. See also a very striking passage in Amos 4: 6—12. The effect of suffering therefore upon the unrenewed is to increase their guilt and wickedness.

But what are the sentiments of scripture on the subject of repentance *after* death? From this argument I would not be understood as depending alone even on the plain inference from the foregoing declarations. Does the Bible give the least ground to hope that the heart will

* See Chauncy on Universal Salvation.

be changed in eternity? Let us hear their testimony. The Psalmist in pleading with God that he would hear his prayer, and extend favor to him before death, urges his plea by remarking upon the sad condition of those who die without the favor of God; and in so doing, employs the following language: "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. 88: 10, 12. As though he had said, let me in this world experience thy mercy and know thy truth, for if I die without these things, I cannot in the land of darkness expect to obtain this mercy or attain this knowledge. And in like manner, Solomon declares, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccles. 9: 10. That is, should you neglect these things here, there is no knowledge, nor wisdom, &c. in the state of the dead, adequate to repairing the loss, or avoiding the consequences. And to the same purport does our Blessed Redeemer declare that the work of life cannot be performed when life is ended. "I must work the works of him that sent me while it is day; the night cometh *when no man can work.*" Jno. 9: 4. See also Eccles. 11: 3, which, though expressed more in the oriental style of metaphor, conveys the same idea.

We also read that the next great event in the history of the soul "after death" is the judgment. See Heb. 9: 27. Until this event, it remains in precisely the same state as it was when it left this world; and this period it spends either in *paradise*, (Luke 23: 42, 43. Rev. 7: 9, 17, and 6: 9—11. Luke 16: 22;) *or in hell.* See Luke 16: 23. Jude 7;) "waiting the time of the dead, that they should be judged," &c. Rev. 11: 18. And yet this great day of judgment will not occur until *after* the resurrection of the body, as the Bible fully declares.

It is also clearly stated that the moral character of the sinner will not undergo any change between the period of his death and the judgment. This fact is declared in every variety of form. *Nearly two thousand years ago*, Jesus said, "Whosoever, therefore, shall be ashamed of me and of my words in *this adulterous and sinful generation*, of *him shall* the Son of man be ashamed, *when* he cometh in the glory of his Father, with the holy angels." Mark 8: 38. Hence their character will undergo no change (except for the worse,) during this vast tract of time. He then also, referring to Sodom and Gomorrah, which were destroyed near two thousand years before that time, (that is, not much short of 4000 years ago,) says, "And thou, Capernaum, who art exalted to Heaven, shall be brought down to Hell! But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." Matt. 11: 23, 24. And speaking to his disciples, he says, "Whosoever shall not receive you, and hear your words, verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Matt. 10: 14, 15. The idea in all these representations is plainly this: that bad as Sodom was, and dreadful as will be her doom at the judgment, yet those who have abused greater privileges shall suffer a more terrible doom. The character of the inhabitants of Sodom and Gomorrah, and of Capernaum and the other cities, who might reject Christ or his disciples, will therefore remain unchanged till judgment.

And now, how will these representations consist with the idea of the sinner being in a state of discipline between death and the resurrection? Here are sinners, who, agreeably to our Saviour, have been in hell for 2000, and others for 4000 years, and who will continue amid its hideous torments until the general judgment, (which may yet be even thousands and myriads of years distant,) who nevertheless are found to be at judgment the very same characters as when they died; or according to this notion, "when they entered upon this state of discipline."

I wish not to pursue this branch of the argument to an unnecessary length; yet there are one or more considerations to which I must briefly advert. (1.) The Bible plainly declares that a time

will come, when if the Lord is sought, *he will not be found.* Prov. 1: 24—31; Is. 55: 6: 2. It also clearly affirms that at judgment,* (which is to take place *after* the general resurrection, Rev. 20: 11—15;) men are to be judged according to their works," and receive "according to the deeds *done in the body.*" 1 Cor. 5: 10; Gal. 6: 7, 8. Hence if there are offenders at that time, they are to receive sentence at that time; and if so, there will be punishment after that event. (3.) Then, at *this period,* while all the enemies of Christ are "*under his feet,*" and suffering the penalty of their sins, "He will give up his mediatorial kingdom to the Father;" and consequently cease to act as mediator between God and sinners. 1 Cor. 15: 24, 25. Hence they can *never* be reconciled to God, *never* can have their sins forgiven, *never* be received into favor; FOR THERE WILL NO LONGER BE A MEDIATOR. The sinner must, therefore, abandon forever all hope of being reconciled to God. And *thus it is utterly impossible, according to the word of God, that the heart of the sinner should be changed after he leaves this world.*

An appeal to reason would determine the matter equally conclusively. For, (as we have shown,) a person must *love* holiness and holy exercises, before he can possibly enjoy the happiness of heaven. And how is it possible for a soul to become habituated to such exercises, in the company of devils and damned spirits in hell? or amid the flames of a Romish purgatory? And hence, let us contemplate the subject in any way whatever, we find the utter impossibility of a change being produced in the nature of man *after* death.

But it is thought by many persons that such a change will be effected *in the act of dying;* or as a necessary result from the separation of soul and body. And thus any wretched evasion is seized upon with avidity, by those who are unwilling to deny themselves for Christ and salvation. Yet, as I wish to bring out clearly before the mind the doctrine which we are illustrating, and to leave no medium unremoved which might obscure or hinder the full bearing of this truth upon the sinner's conscience, I will even proceed to demonstrate how utterly groundless is this miserable evasion. Few would, perhaps, avow the sentiment referred to, while thousands are under the influence of a lurking hope or desire that there may be something in it. And it is oftentimes no less important to expose the fallacy of such lurking though unavowed expectation, than it is to expose what may be avowed.

I remark therefore in the first place, that there is not a solitary passage in all the Bible to countenance such a hope; nor is there a solitary principle in science or philosophy. How absurd then is it, to harbor such a supposition! and especially when there is the same reason to conclude that if *death* changes the nature of man, it must change the heart of the Christian, as well as that of the impenitent and unregenerate. It must *change* the one into a sinner and the other into a saint.

But let us take up and discuss the

* Universalists preposterously pretend from Matt. 24: 34, that the day of judgment is already past. "Verily I say unto you, that this generation shall not pass away until all these things be fulfilled." If men, however, would *study* the Bible before they pretend to explain it, they would not fall into such gross absurdities.

The word here rendered *this generation* γενεὰ αὕτη, is elsewhere rendered *nation,* as in Phil. 2: 15; and is often employed to signify the Jewish *nation.* See Matt. 11: 16, and 12: 39, and 16: 4. Luke 7: 31, and 9: 41, and in Acts 2: 40. And in the passages before us it should be taken to mean, not the *generation* then living, but the Jewish nation itself, as a learned critic remarks *progente Judaica sumitur.*

For where are the nations that were at that time flourishing? Greece, Rome, Persia, &c. &c. They may truly be said to have passed away. But where is the Jewish nation? It is still existing. It is a distinct nation, and still separate, though scattered to the winds of heaven, and still it is unmingled with others,—nor has it passed away, in any proper sense of the term. This people also will be again restored to their own land, and *shall never pass away until* all the things spoken of in Matt. 24, are fulfilled.

Since writing this criticism, I have found this to be the view of many eminent men. One of them says, "Sensus est, Gentam illam non prorsus interrituram, sed ubique dispersam fore donec veinat ad Judicium. Perspicere videtur ad Jer. 31: 35, 36. Γενεαν nationem vertit Beza Luc. 11: 50, 51, et septies in Matthaes. Mede, in Frag. Sacris, thus explains it. See also Venema Dissert. Sacror, p. 235, (Leyden 1771,) and *Stokii* Clavem Nov. Test. p. 227, sub voce γενεὰ.

question seriously, *whether there is any reason to believe that death effects any change in the nature of the soul;* so far, at least, as respects its propensities and desires? And we shall first reason the matter on common sense principles, without reference to the Bible.

If the soul be immortal, nothing is clearer than that death does not interfere with its existence. It can effect no vital change in it whatever. For death is merely a separation of soul and body. Both are the same as they were; only there has been a separation between them. The body subsequently decays, but the soul continues to exist. This separation is death.

Now every one knows that it is not the body that thinks, wills, reasons, remembers, &c. In itself, the body is merely a lifeless trunk,—a mass of inert matter. This, death demonstrates. The soul is united to the body, which in this world is the instrument of its perceptions. It is the instrument, by means of which the soul holds tangible intercourse with the scenes of nature. It is not properly the eye which sees; for the eye of a dead man cannot see: but, it is the soul which sees by means of the eye, as if by a glass, God has established the connexion between the eye and seeing, as we are constituted; though the soul can perceive without the eye, as the soul of Moses on Tabor, and the spirits in heaven and hell. Luke 16. But the eye can no more perceive without the soul, than a telescope could see an object by itself.

To lay aside the body therefore, is, to the soul, nothing more than it would be to a man to lay aside a glass through which he had been viewing an object; or bringing a remote object apparently nearer, or in closer contact. It can effect no change whatever in its constitution, and moral feelings,—they are still the same. And the soul must be, therefore, in every essential particular the same. Its intellectual powers, will, affections, and memory, the same; its personal identity the same. It is the same being, only it has ceased to use an instrument. Death can no otherwise affect it.

This conclusion will appear clearer still, if we consider, 1. That there is not one particle of reason or positive proof, that death either impairs or destroys the powers of the soul. It is all mere assumption, and merits no more consideration than any other assumption—no more than if a man should assume that the soul is hexagonal in its form. For there is no reason, (as Butler has admirably shown,*) to believe that a being endued with living powers ever loses them.

To illustrate. How much like death is sleep? The senses are completely locked up. There is a total suspension of consciousness in relation to every thing that could gratify them. And yet, should the sleep continue for nights and days, we find the man, when aroused, the same being still that he was before—his constitution, tastes, feelings, affections, antipathies, &c. are not in the least changed, or even affected. No taste, no disposition, no natural infirmity either removed or modified.

Thus it is, too, in cases of suspended animation by drowning. The man, when restored, is the same that he was before. So, too, when the exercise of the reasoning powers is suspended by disease, swooning, or insanity. Insanity has continued for many years, and yet the moment the man is restored, we find him the very same man—his natural feelings, tastes, desires, pleasures, &c. are all unaltered.

And now even on the groundless supposition, that death should affect the soul by a suspension of its powers for a time, (a thing which, though once somewhat popular, has no foundation in Scripture or reason; yet the Universalists entertain it,) yet we see that after such suspension, the powers are in every respect the same. Suspension, therefore, does not necessarily infer the least change in the affections and constitution of the soul.

If any one should object, and say that in the cases referred to for illustration, the soul remains *in* the body, while at death it departs *from* the body, and that then such a change might take place; I would answer that this point will be more fully considered presently. But I would request the objector not to lose sight of the fact that there is to be a resurrection of the body, and an everlasting reunion of it with the soul.

And that though the body of the

* See his unequalled treatise called the *Analogy*.

Christian is to become fashioned like the glorious body of the Redeemer, the body of the sinner will receive no alteration, further than the stamp of a wretched and intolerable immortality. 1 Jno. 3: 2. Gal. 6: 7, 8. And therefore, even on the supposition that death should for awhile suspend the exercise of the intellectual powers, yet those powers must necessarily be the same when the soul is reunited with the body, as before the disunion.

2. But let us contemplate this interesting topic a little further.

Agreeably to established laws of nature, we have already, several times over, lost a great part, perhaps the whole of our bodies, by that never ceasing attrition or wearing away, which is in every part. We can all likewise recollect when our bodies were, in bulk, considerably smaller than now. Yet we not only are not aware of the least impairing, or destruction of perfect consciousness, but we feel most fully assured that we are now the very same beings that we were then. If we look back upon any action of our childhood, we are perfectly conscious that we, and none other was the author of it. And hence we may see that there is a distinction to be observed between a living agent and a material body with which it may be connected; and we may likewise see that this material body may be affected and even destroyed, without at all impairing the consciousness of the living agent or any of its powers. Nor does it in the least alter the fact that the loss of the body in the one case is gradual and in the other immediate. For we know that the loss of a limb, or even of all our limbs may take place suddenly, even without any impairing of consciousness. And in dying, it often happens, as we have seen, that the warmth of life has ceased in the whole body, (which would become inactive and unfeeling,) except in the regions around the vitals, without at all impairing consciousness or the intellectual powers. And that there is really no necessity for supposing the body any other than an instrument employed for perception by the living agent OURSELF, (as an optical instrument, for example,) is clear also from the fact that we find within us a power to perceive objects in as strong and lively a manner without our external organs as with them—(things which are equally the object of our desires and aversions as any others,) as for example, in dreams or visions of the night, or when we hear or read an interesting description of any thing which we have never seen. Now what has our organs of sense, or external organs to do with this power?* Plainly nothing. They do not assist it in dreaming, nor do they hinder its exercise. And how then can it affect this power, or our antipathies or desires that are called into exercise by its exertion, supposing all those organs to be removed or destroyed.†

We have a further illustration of this in the fact that the destruction of a limb, does not involve the destruction of that active power, by which we exerted that limb: for with another limb, even a wooden one, we can still use that same power, and walk as well as ever: Thus showing clearly that it is not the limb itself which is endowed with the power of moving, but something distinct from it.—The man is the same living agent, after this destruction that he was before. Not one passion, affection, inclination, &c., is at all affected.

3. But further. So far from having any reason to conclude that death will produce any change in the powers or desires of the soul, there is the clearest proof that it does not necessarily impair even the powers of reflection: and if these powers be unimpaired, our dispositions and affections must doubtless be.

For example: A mortal disease, that by degrees prostrates and consumes the body, and finally destroys it, does not, (at least in many instances it does not,) at all affect our powers of thought and reflection. We can, while our bodies are consuming under the malady, exert these powers just as fully, (and sometimes even more so,) even up to the instant of death, or of the separation of body and soul.

If then, the disease that destroys the body, does not at all impair the powers of the mind, it is clear that the mind must necessarily survive the ravages of that disease. If such a disease does not destroy our love, or hatred, or desires and

*Butler has finely illustrated this in his *Analogy*.

† See an interesting illustration of this, in Abercrombie's Inquiry concerning the Intellectual Powers. Part II. Sect. I. p. 49.

pleasures, (as we see that it does not, in the case of persons who have been very ill, and yet have recovered, in whom these things are still as strong as ever,) it is clear that these affections and inclinations must survive that disease even if the body be destroyed. That is, that the affections, inclinations, desires, and habits of the mind are the same after death as now. *And therefore what will not* NOW *afford an individual happiness in the exercise of his powers, and faculties, will not afford him pleasure then; and what will now make him miserable, will make him miserable then,—for he is the same being.* This conclusion appears irresistible.

Reason, therefore, thus teaches us, that if the soul exists after death, it must of necessity, retain its personal identity; and also its affections, aversions, habits of mind, &c. equally as now. This is a tremendous conclusion to the soul that finds no happiness in holiness nor in God.—THERE IS NO CHANGE WROUGHT IN THE DISPOSITION OR CONSTITUTION OF THE SOUL BY DEATH.

If then, the soul till it leaves this world, seeks after sinful enjoyments, as its pleasure and delight, the affections of that soul must be the same after death, and it cannot then be happy in holy exercises. If the memory reverts to unholy pleasures as the enjoyments of its past existence; if the will and understanding have been employed chiefly about such; if all the faculties have been employed and have thus become habituated to such pleasures and enjoyments; can such a being, with such affections, and desires, and passions, be happy, or find pleasure, in the holy, the pure, and uncontaminated happiness of heaven?—No! It is utterly and plainly impossible. The Heathen Poet sung a serious truth, when he said,

"They who oe'rpass the sea
Will change their heav'n, but ne'er can change the soul."*

Here, then, we are brought, by reason alone, to the very point to which we were brought by the preceding scriptural argument—*a soul, whose affections or heart does not undergo a change in this world, never can enjoy the happiness of heaven.* And in further illustration of it, look at the worldling! What a poor pleasure or happiness does he esteem it to know and to love God! It is to him, with his carnal heart, not happiness, but misery. Now take that disposition, wherever you will, in the wide compass of God's creation, and how can a mere transition from place to place change it? When a passage over the ocean to Europe or Africa, will change a man's entire affections and heart, then there will be reason to conclude that it may be done also by a transition from earth to heaven.

On this single point I shall, before I conclude, make a brief appeal to the Bible. What does it say on the subject of the desires and inclinations of the soul being the same after death as before? Many passages already referred to, show this clearly. But the Rich man in Luke 16, will serve as an illustration of the case of those who die impenitent.

His feelings or sensations were similar to those which he had on earth; as also his desires and affections, v. 23, 24, 27, 28. His personal identity was in no way impaired; he felt himself to be the same being who had on earth enjoyed his "good things." His memory was not impaired, and in fact he was in every way the same person, only his soul was separated from the body, and he was in a different world. And if, therefore, the sensations, desires, and affections, and memory, and reflective powers of the soul are unchanged by death, how clear is it, that he who cannot be happy in holy exercises here, cannot be happy therein in a future state.

The same doctrine appears in every part of scripture. The five virgins were still "foolish" when the bridegroom came; (Matt. 25,) that is, thus many who profess even to be Christians, will be found when Christ comes to judgment. In the same chapter, (v. 32—46,) we find those who are sentenced in judgment still regarded as guilty of rejecting Christ. They are elsewhere (Matt. 7.) styled "workers of iniquity." John says that "the fearful, and unbelieving, and abominable, and whoremongers, and adulterers, and all liars," shall be cast into hell, (Rev. 21: 8,) thus showing plainly that their natural characters are in no wise changed by death. And in Rev. 22: 11,

* Cœlum, non animum mutant, qui trans mare currunt. *Horace*, Lib. I. Epist. XI. 27.

the same doctrine is asserted: "He that is filthy, let him be filthy still;" making the truth clearly evident, that the dispositions and habits acquired in this world will continue with the soul forever. See also Gal. 6: 7, 8. Is. 3: 10, 11.

Upon the whole, then, it fully appears that the dispositions or constitution of the soul undergoes no change, neither *after* death, nor *in dying*. Reason and the word of God both unite in conducting us to this conclusion. And hence *the unchanged heart of the sinner can never enjoy the happiness of heaven.*

I proceed to close the argument with an inference or two.

1. It may be seen from this subject that when God requires the impenitent sinner to be born from above, it is the most merciful requirement that could be made. It just suits his case. When Jesus says, "Except a man is born again he cannot see the kingdom of God," he says it, not because he desires to keep us out of heaven; but because he wishes us to become fitted for its enjoyment. For to take a sinner there with a heart that is in love with sinful indulgence, and hates holiness, would be taking him to the summit of misery. He would, no doubt, like Altamont, prefer to seek a refuge in hell. If God, therefore, did not banish unrenewed souls from Heaven, they would banish themselves.

2. This subject shows us also the extreme folly of Universalism—or the doctrine which teaches that all mankind will be received into heaven. Suppose that all men were taken there,—the murderer, who was slain while perpetrating his crime; the robber, killed in the act of robbery; the man who has died in a drunken revel; the blasphemer and liar struck dead in the very act of uttering their lies and blasphemies; and thousands of others who have died in the very act of perpetrating crime, or with their natural dispositions unmortified:—suppose they were taken to Heaven's pure and holy bliss? and what could they do there? The very idea is monstrous.

3. This subject also clearly demonstrates the important doctrine, that no religion is worth a straw to mankind that does not, under the Spirit's influence, effectually change the heart,—that does not lead its followers utterly to renounce all sinful indulgence, and to love and cultivate holiness.

What, then, is the value of mere external forms when substituted for such a religion? What is the value of such a system as Campbellism? or of any system of self-righteousness, or mere morality, as a qualification for heaven? And what must become of the man who will despise and ridicule the Spirit's gracious influence in regenerating the heart?

These are serious questions. Would to God they might be regarded while mercy is yet attainable, and salvation offered to the soul. Reader, are you depending upon the monstrous dogma of baptismal regeneration? Are you willing to adopt it as a substitute for being "born from above?" From the brief remarks that we have offered on this subject, you see what is required of you, both by the nature of the case, and by the word of God. Any thing short of this will delude and forever ruin the soul. In the world to which you are hastening, you cannot be renewed in heart, if you leave this world unrenewed. Enter upon the investigation of your state, therefore, with earnestness, remembering that except a man be born again he cannot see the kingdom of God.

CHAPTER V.

DIRECT ARGUMENTS AGAINST CAMPBELLISM.

Our arguments against Mr. C.'s doctrine of baptismal regeneration, and the remission of sins by baptism, we have purposely reserved for a chapter by themselves. Hence, when treating upon the remission of sins and regeneration in Chapter IV, we have labored merely to present the Bible view of these doctrines in contradistinction from the views entertained alike by the Campbellites, the Mormons, the Papists and the Puseyites. We shall here give Mr. C.'s system respecting these doctrines a brief, though thorough refutation; premising at the same time, however, that the arguments here presented, were given by us in our essay on Campbellism, published in the Biblic. Repository. And though Mr. C. has written (according to

his own account,) two professed refutations of it, he has not even attempted to rebut a single one of these arguments. But his procedure in regard to this matter will be more particularly considered hereafter.

The position on which Campbellism rests,—that *no one can be discipled*, converted, *regenerated, until immersed;* is plain, comprehensive, and unequivocal.

It is either *entirely universal* in its application to the human race, since the commencement of the Gospel dispensation, *or it is necessarily false.* The very terms of the proposition, as well as the nature of the system founded upon it, preclude the possibility of any middle ground; they do not allow a *single exception*; for they declare expressly, that *no one—no person can be regenerated until he is immersed.* And in case of any supposed or alleged exception to the universality of their application, the reply is plain:—the excepted person is either *not* "converted, discipled, regenerated," or the principle excepted against *is false.* The terms are perfectly unequivocal.

The Campbellites must therefore either abandon this fundamental principle of their system; they must either admit that persons may be and are saved without being regenerated, or receiving the remission of sin; or they must meet the consequences resulting from their principles. They are indeed formidable. But we leave Mr. Campbell and his followers to make a choice, while we proceed to point out a few of them. We shall present them as they occur.

1. Infants who die in infancy, (Campbellite infants likewise,) either are not saved or they are saved without being *born again;* because, as no one can be regenerated until immersed, and as infants are not immersed they, of course are not regenerated. So that according to this system, infants dying in infancy are all eternally damned; or if not, a vast and innumerable company of the redeemed have not been "scripturally regenerated."

2. Pædobaptists are either lost, or, if saved, saved without being regenerated—for they do not immerse—and Mr. Campbell declares that "immersion" and "regeneration" are "two names for the same thing." Hence Pædobaptists are either saved without being regenerated, or they perish.

But again: Mr. Campbell declares regeneration to be essential to salvation; and therefore as Pædobaptists are not immersed (according to his views,) they are eternally lost.*

But is any Christian seriously prepared to admit that all Pædobaptists who have died are eternally lost? and that all who hereafter die must perish likewise? Is any one prepared to admit that the pious Doddridge, and Henry, and Baxter, and Howe, and President Edwards, and Brainerd, and Dwight, and the lovely and Apostolic Martyn, with the noble-hearted Heber, and Fisk, and Swartz, and Parsons,—is any one prepared to admit that these, with myriads of others as pious and devoted, are sunk to endless flames, because they were not immersed? Yet without this admission, the fundamental principle of Campbellism cannot be sustained. Nor is this all. For Pædobaptists who are now zealously engaged in promoting the cause of Christ—in conveying the glad tidings of a Saviour's love "to earth's remotest bound"—must, as soon as life terminates, join in the "throng of frighted ghosts," *because not immersed.* Nor let us forget those heroic soldiers of the cross—*the glorious martyrs*—whom, says Polanus, a cotemporary, (Syntag. p. 1645,) "no promises, no losses, no torments, nor even the direful terrors of the most torturing death that awaited them, could for one moment swerve from their confidence

* Mr. Campbell at first shrunk from avowing this consequence, but consistency drove him on to admit it, as will be abundantly proved by a reference to Chap. II. above. He also says "*we cannot tell with certainty*" whether those who are not immersed will be saved, Christ. Rest., p. 207. And on p. 239, 240, he has as little hope of the salvation of those who having "the opportunity to be *immersed* for the remission of sins, wilfully despise or refuse," as he has of the salvation of "Jews, Turks or Pagans." These sentiments he also publicly advocated in his debate with Dr. Jennings, (see pp. 172, 173,) and he still advocates them as strenuously as ever. One of his best "beloved" disciples in his periodical, (which is strongly recommended by Mr. C. See Har. for 1834, p. 188—192,) thus meets the difficulty. Speaking of Fenelon, and the "hosts of worthy and excellent citizens of every nation and of every age," who have not been immersed, he says, "*If, therefore, we are ourselves honest*, we cannot but declare, that in relation to the religion of Jesus, they are unjustified, unsanctified, unpardoned persons." *Author of the Mirror, in "Apostolical Advocate,"* vol. I. p. 215. And these preposterous sentiments Mr. C. is compelled to advocate, or abandon his whole system.

in Christ."—The dauntless Huss, and the brilliant Jerome, with Cranmer and Latimer, and Ridley, and Bland, and Philpot, together with a vast multitude of those valiant sufferers "who were beheaded for the witness of Jesus," or sung praises to the Lamb while the flames were consuming their mangled bodies; *all*, even every soul of them, have taken up their dreary abode amid the unspeakable horrors of the second death—*because they were not immersed.*

The same fate has happened to those devout catechumens of the primitive church, who were dragged to the stake, and put to death before they had received the initiatory rite of baptism. The same, too, has been the fate of those Pagans, who, (as the records of those times declare,) were converted to Christianity upon witnessing the constancy of the martyrs; and professing their faith under the first impulse of zeal, were barbarously butchered on the spot. But to enlarge on this point were needless.

3. It follows from this system, that if a believing penitent is so circumstanced that he cannot be immersed, no matter how ardently he may desire it, he must die without remission of sins; for immersion is essential to remission. He must die without being born again, for "no one can be regenerated without being immersed." But if a person die without forgiveness of sins, or without being regenerated, he dies in his sins, and is of course an enemy to God, and where Christ is he can never come.

These consequences appear so astoundingly absurd, and so unlike the merciful provisions of the Gospel, that the Campbellites have done all that men could do, to avoid them without abandoning their system. But there is no other alternative. All that they have been able to do, however, has been to produce the following extract from the Christian Baptist of Mr. Campbell, Vol. VII. p. 166. "I doubt not," says Mr. Campbell, "but such Pædobaptists as simply mistake the meaning and design of the Christian institution, who, nevertheless are, as far as they know, obedient disciples of Jesus, will be admitted into the kingdom of glory." But this is not an explanation, it is a contradiction. For how then is regeneration, and forgiveness, of sins essential to salvation if Pædobaptists may be saved without either? And how is this declaration to be reconciled with some others of a different character, (to one of which we have referred,) and made at a later date than the foregoing? E. g. in his Extra I. Mill. Har. p. 30:—"But whether they may enter into the kingdom of future and eternal glory, after the resurrection, is a question much like that question long discussed in the schools, viz: 'Can infants who have been quickened, but who die before they are born, be saved?' or with the declaration contained in our last marginal note."—Here then, pressed with the difficulties which result from his system, Mr. Campbell endeavors to extricate himself, but only plunges headlong into greater. As old *Gaultier* has it, "*Incidit in Scyllam, cupiens vitare Charybdim.*"

But even laying aside all this with respect to his contradictions, the relief which the foregoing admission of Mr. Campbell gives to Pædopaptists, is not worth accepting. To say nothing on the subject of what is necessary to constitute *involuntary* error, it is sufficient to observe that they have no other reason to expect mercy than this very charitable "doubt not." Mr. Campbell has not even pretended to specify a solitary argument, or one passage of scripture in support of this *pious* supposition. He was too wise to attempt it, knowing assuredly, that any such argument (if a good one,) or passage of scripture, would be, of necessity, a death blow to his system.

4. This scheme places the salvation of the human race entirely in the hands of men, and at the mercy of the administrator of the ordinance. For Campbellites do not allow their converts to baptize themselves; and yet they maintain that a person may be "begotten of God, quickened by the Spirit, and impregnated by the word," (Extra I.) and yet, without immersion will remain "unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all Christian life and enjoyment." (See Ibid.) Hence these modest and *unassuming Protestants*, invest themselves with full as much authority and the same power over the multitude, as his Holiness of Rome. They assume the keys of life and death, of hell and heaven; and authority "to shut and

no man openeth," &c. This sentiment ought to be deeply impressed on the minds of our countrymen, who have either been led astray by this apostacy, or reside within the sphere of its influence; and it might be worth while, also, to ask, how this conscientious ministry make out to reconcile it with the moral sense, (to say nothing of the sense of duty consequent upon the sincere adoption of these principles,) to postpone the immersion of applicants for that ordinance, for a number of weeks, or even for a day (as is well known to be a fact of constant occurrence among them,*) merely to suit their own convenience? and thus endanger the everlasting salvation of their souls. The reader must judge for himself, whether this unaccountable conduct arises from the fact that they know their principles to be false; or that they do not esteem it a matter of much account to risk the soul's everlasting interests.

5. When any, who were, originally, members of the Baptist Church, become Campbellites, they are not immersed.

The same may be said of apostates from the Campbellite churches, who have afterwards been reclaimed. In neither case is immersion repeated. (See Mill. Har. vol. 5, p. 187.) Hence, we come to the *very* edifying conclusions, that men may be "*Scripturally regenerated*" before they are "converted," and also while they even disbelieve the Bible. That a man, no matter how vile he may afterwards become, never can lose the *grace* of this regeneration; it "sticks by him" to that degree, that it never can be lost, and needs not be re-bestowed.

We should here close our remarks upon this ludicrous compound of impiety and folly, were it not that its abettors object to this mode of argumentation. "No matter what the consequences deducible from it may be," say they, "if the Scriptures do not condemn it, we are satisfied to retain it." Let us, then, turn "to the word and to the testimony," for a little while.

6. Nothing can be a more direct contradiction to the principle under discussion, than 1 Pet. 1: 2, which, to prevent cavil and needless objection, we present in Mr. Campbell's own version. "Having been regenerated not of corruptible seed, but incorruptible, *through the word of the living God*, which remains forever." Comment here is needless. See also Jas. 1: 18. John 17: 17, and 2 Cor. 7: 10.

7. Immersion, agreeable to the word of God, is not in all cases necessary to the remission of sin; for Mary, and the sick of the palsy, and the dying malefactor had their sins remitted without it. The last of these cases also proves that immersion is not essential to regeneration; for the person there spoken of was regenerated and saved without it; and none can be saved, agreeably to the Campbellites themselves, without being regenerated. Luke 7: 37, 48. Matt. 9: 2. Luke 23: 39—43. Should they, however, in order to evade this argument, assert that as these instances occurred under the Jewish dispensation, they of course prove nothing with regard to the Christian; I reply, that they lose as much as they can gain by this evasion. For if these occurrences transpired under the Jewish dispensation, it was also under this dispensation that the blessed Redeemer addressed Nicodemus in the words contained in John 3: 5. And therefore, according to this evasion, that passage has no reference whatever to the Christian dispensation.

8. We read of Cornelius, a "devout man and one that feared God with all his house," who "prayed always," and whose prayers and alms had come up for a memorial before God." See Acts 10. So truly eminent was his character for devotion and piety, that an angel was commissioned from heaven who acquainted him with the fact that his prayers were heard, and his alms-deeds approved in the sight of God. Yet he was not baptized. And of course he was, agreeably to Campbellism, "unpardoned, unsanctified, unadopted, unconverted, unregenerate" etc. etc. Now, what can a serious reader of the New Testament think of this?

9. The Lord "opened Lydia's heart" (Acts 16. 14,) before her baptism; and of course after her heart was thus opened by the Lord, she was his "unregenerate enemy." Nathaniel, (John 1: 43—49,) who was "an Israelite *indeed*," which must of course mean something more than one *nationally*, and "in whom there

* See Mill. Har. for 1839 p. 426.

was no guile," was also an "unconverted enemy" of God, agreeably to this system; because as he had not yet found the Messiah, he had not believed on him intelligently, which is requisite in adult Christian baptism.

10. Simon Magus, (Acts 8: 13,) is made by this system a convert, a child of grace, and a truly regenerate follower of Christ. "*Simon himself believed also and was baptized.*" Nothing more is requisite besides this, say Mr. Campbell and his followers, to constitute a person a true child of God. And yet so miserably depraved was he still, that he thought to purchase with money the power of bestowing the Spirit; (verses 18, 19.) And this "true convert" on the principles of Campbellism, is thus appropriately addressed by Peter: "Thy money perish with thee,—*thy* HEART *is not right* in the sight of God; I perceive that thou art in the gall of bitterness, and in the bond of iniquity;" (v. 20, 23.)

Here is a man then, who, though Campbellism makes him a good disciple of Christ, had yet never understood any more of the principles of true religion, than to suppose that the gift of the Spirit could be purchased with money.

11. Zaccheus, (Luke 19: 1—10,) at the command of Christ, made "haste, and came down from the tree, and received him joyfully." The evidences which he gave of being truly converted to God, were so perfectly satisfactory, that the Saviour said, "*this* day is *salvation come to this house.*" Yet as he was not baptized, he was, agreeable to Campbellism, still "unpardoned, unconverted, unregenerate," etc.

12. The case of Paul, (Acts 9: 1—18 and 22: 16.) As we have already remarked upon this passage, we shall merely refer the reader to it, with the single observation, that this system makes Paul an unconverted man after the Lord had said of him, "Behold he prayeth." We might refer, likewise, to the case of the Eunuch, (Acts 8: 26—39,) whom, though he "believed with all his heart," Campbellism pronounces an "unconverted, unregenerated, unpardoned" man. It would be trifling with the reader's patience to enlarge upon these cases. We will ask attention, however, to a case or two of another kind.

13. Paul declares in 1 Cor. 1: 14—16, "I thank God that I baptized none of you but Crispus and Gaius; I baptized also the household of Stephanus; besides, I know not whether I baptized any other." Most persons, taking these verses in connection with the following one, understand Paul to declare, that he never himself baptized more persons than he here speaks of. The Campbellites, for obvious reasons, understand him to refer to the Corinthian Church alone. And for the sake of the argument we shall grant the assumption.

That Paul was the founder of the Corinthian Church, all will admit. (See Acts 18; 1—17.) After his speech at the Athenian Arcopagus, he departed thence and came to Corinth, where he remained *a year and six months*, teaching the Word of God; (see v. 11,) and during this time the Church was organized and established. Now Mr. Campbell and his followers declare, that no one can be either a disciple or a convert,—no one could be either discipled or converted, *until he is immersed.* But Paul, the founder of the Corinthian Church, did not baptize more than six or eight of that Church; and therefore, as "no one can be a convert until baptized," Paul did not make more than *six* or *eight* converts during eighteen months' constant preaching and teaching the Gospel; that is, Paul who was "more abundant in labours than all" the other apostles, succeeded in making but six or eight converts to the Gospel during one year and a half of unintermitted labor and exertion. If Campbellism be true, this is the sum total of the results of his labors. If it be admitted that he made more than this number, the admission destroys Campbellism at once; for he must have made them by some other means than baptizing them, which is the only way, according to this system, in which converts can be made, or "*introduced into the kingdom.*"

14. This passage is also subversive of Campbellism in another way. Nothing is more evident than the fact that Paul ardently desired the salvation of mankind; and he certainly knew that regeneration was essential to salvation. But, say the Campbellites, "no one can be discipled, converted, regenerated, until immersed." If this be a truth, Paul, of

course, knew it and believed it, yet we find him *thanking God*, that he did not baptize the Corinthians—that is, *he thanked God that he did not make them converts;* or that they did not obtain remission of sins.

But again. Why did Paul thank God that he baptized none, (save a very few,) of the Corinthians? *simply because he feared that some persons might say he baptized in his own name.* See v. 15. Now, if one of the sons of Mr. Campbell, (who, we are informed, has several in the ministry,) were on such grounds, to refuse the administration of baptism to applicants, would his father, with his present views, consider the excuse a good one? Would Mr. Campbell, himself, cease to baptize, for such a reason, entertaining the views he does? No, never! What then is the inference? Not, surely, that Mr. Campbell is more zealous than was the Apostle Paul; but that Paul's views on this subject were the very reverse of Mr. Campbell's. Had Paul regarded baptism as essential to pardon and regeneration,) he would have considered all the reports and accusations of baptizing in his own name, as unworthy of the least regard. What were such things to him, when brought into competition with the salvation of immortal souls. See 1 Cor. 9: 19—22.

15. We think it needless to trouble the reader with more than the following additional argument. In 1 Cor. 1: 17, Paul says: "Christ sent me *not to baptize*, but to preach the Gospel." Could he have hazarded so unaccountable a declaration, if he believed that no one could be "either discipled or converted" to Christ, without being baptized! for if this be true, preaching, without baptism could do nothing towards saving the soul. The very *object* of preaching is nullified, if those who believe it, do not receive baptism. Because just so long as they are unbaptized, they are, in the very nature of the case, "unconverted, unpardoned, and unregenerated." But, in Acts 26: 17, 18, Paul himself says, that "Christ sent him to the Gentiles, (Corinthians as well as others,) *to turn them from darkness to light, and from the power of Satan unto God.*" In other words, *to accomplish their salvation.* But *Paul was not sent to baptize*, that is, according to Mr. Campbell and his followers, he was not sent to "disciple, or make converts" of the Gentiles; or to procure their "pardon," or "regeneration," but to accomplish their salvation without any thing of the kind. This astounding absurdity is true, or the fundamental principles of Campbellism are false.

I am aware that Mr. Campbell professes to appeal to the testimony of the primitive fathers of the Christian church, in support of his views on this subject. He claims "*all* the apostolical fathers, *all* the pupils of the apostles, and *all* the ecclesiastical writers *of note*, of the first four centuries." See Extra, No. I. Prop. 11, p. 42, and Christianity Restored, p. 223. And it might be expected, that, in a professed examination of his system, we should pay *some* attention, at least, to this appeal. The expectation is reasonable; and we proceed to answer it by an authority which both Mr. Campbell and his followers will respect. We refer to Mr. Campbell himself, and shall quote from one of his own works. And when the Campbellites refute the answer to the foregoing objection, which is obviously deducible from the following extracts, we shall hold ourselves in readiness to meet it upon other grounds. "That the ancients *sometimes* (says Mr. C.) used the word regenerate for baptize, I admit; *but this was far from being common or general.*" "Many of those fathers of whom you have heard, are produced by the Catholics in proof of the doctrine of purgatory, and as evidences of the antiquity of praying to Saints and Angels—*they were all full of whimsies.* Irenæus, Justin, Tertullian, Origen, Jerome, Augustine, *held and taught wild and extravagant opinions.* Some of them taught auricular confession, and the fundamental dogmas of Popery." *Debate with M'Calla, pp.* 365—368. Of course we need add nothing to so *high* authority—authority who has "thoroughly investigated *all antiquity.*"*

* To those who may be desirous of investigating the patristical usage of ἀναγένναω, and καθαρίζω interchangeably with Βαπτίζω, I would recommend an excellent Essay on the subject by President Beecher. It may be found in the *Amer. Biblic. Repository* for the years 1840, 1841, and 1843. It is truly a masterly performance.

The foregoing arguments, as above remarked, were published in the Repository, and form a part of my former Essay. And though Mr. C., in his reply to me, (Repos. for 1840,) professes to give "an accurate and true representation of all those points upon which he had been assailed upon its pages," p. 476, he makes not the least reference to one of them. He does not even cover his retreat by saying "such arguments are best replied to by a *dignified* silence." Falstaff had taught him *something*.

In his more full reply to me in his *Mill. Harbinger* for 1839, he has *condescended* to refer to them, but does not undertake their refutation. They have perplexed him a great deal, and excited him almost to a frenzy: but yet though his followers were crying "give, give" us an answer, he does not undertake it. He occupies a little more than a page with an abortive attempt to show that I agree with him in sentiment, pp. 506, 507, and that therefore it does not become me to argue as I do; and here he rests the question, as though it affected the matter in dispute between him and evangelical christians, whether I agreed with him or not. But may I be permitted again to call the attention of our Campbellite friends to these arguments!

The effort which Mr. C. makes to prove that I agree with him, may evidence his prudence, but will not do much credit to his ingenuity. He predicates the assertion upon the criticisms which I have given on Mark 16: 16, and Acts 2: 38, in Chapter III. These *criticisms* are republished in Chapter IV. above. And he professes to make the following quotations from them. "He" (that is myself,) "says no person is saved, converted, or regenerated, that is not baptized;" and Mr. C. adds, "Haman, it seems, was not the only man in the world that erected a scaffold for himself."—"How many converted and regenerated persons, on Mr. L.'s hypothesis and logic, must go to perdition! All those indeed who believe baptism to be a command of Christ, and are not baptized. I am happy to understand that Mr. L. is an immersed Presbyterian, and therefore goes for immersion as baptism; and with me he says, 'There is but one Lord, one faith, and one baptism!' So ends the direct argument against Campbellism!" p. 507. This is Mr. C.'s *reply* to my arguments.

In repelling these foolish and most unfounded imputations, I have no disposition to use Mr. C. with severity: for such misrepresentations can injure only him who makes them. Had I misrepresented him one-twentieth part as much as he has here misrepresented me, there would be no end to his rage and denunciation. Let the reader turn back and see whether in my criticism on Mark 16: 16, and Acts 2: 38, I have any where said that "no person is saved, converted, or regenerated, that is not baptized;" or that "all who believe baptism to be a command of Christ, and are not baptized," "must go to perdition." There is nothing like this, and nothing that implies it, in any thing I have ever written. The language which Mr. C. has thus tortured, is this: "Remission of sins could not be granted to the possessor of an impenitent, unhumbled heart." "No person can dispense with any *acknowledged* command of Christ and be in a salvable state," and hence, "I conceive that water baptism is essential to the salvation of all *who admit the ordinance to be enjoined by Christ, provided it be in their power to obey the command.*" But is this saying that "no person is saved, converted, or regenerated, who is not baptized?" or, that "all who believe baptism to be a command of Christ, and *are not baptized*, must go to perdition?" The attempt to confound these things is sheer nonsense.

The misrepresentation has, however, produced its *intended* effect; for it has, in the estimation of those who suffer Mr. C. to do their thinking, relieved him from the necessity of attempting a formal reply.

CHAPTER VI.

THE UNITARIANISM OF THE CAMPBELLITES.

In regard to the Unitarianism of Mr. Campbell himself, I cannot pronounce with certainty; for on this subject he is continually *saying and unsaying*, without admitting that he is at all inconsistent with himself. As Neander remarks of

Thamer, (who, in the time of the Reformation, advocated *both* Popery and Protestantism,) that his vaccillation "was owing in a great degree to a want of clearness in his own mind, and a love of paradox, which permitted him at one and the same time to receive the most opposite dogmas, without an attempt at reconciling them;" so it may, as the reader has doubtless perceived, be strikingly affirmed of Mr. Campbell. He will both affirm and deny point after point, and appears not to be able to discover any inconsistency in so doing. And after the most careful consideration of his writings in reference to Unitarianism and Trinitarianism, I am not able to say with certainty what are his sentiments respecting the Trinity. The reader must make up his mind to share this very perplexity, for I shall state the facts as they are, without attempting to decide upon them. I can say, however, with regard to Mr. C.'s view of the work of the Spirit of God, that it is sheer, blank Socinianism; but I know not what are his views of the Trinity. This obscurity, however, does not attach itself to Mr. C.'s followers; for I believe that I can clearly demonstrate that the Campbellites, as a sect, are Unitarian.

In treating upon this subject, I shall first speak of Mr. C.'s views specifically, and then of those of the sect in general. And if the reader should think me somewhat particular in referring to the views of a man whose views are so crude and utterly unformed as Mr. C.'s are, I hope I shall be justified by the consideration that it is of much importance to have his views, so far as he has expressed them, made known fully in those districts of our country where he has been regarded as a teacher. We therefore invite the reader's attention to

1. *Mr. C.'s Unitarianism.*

The evidence on this point appears to be truly overwhelming. We have already shown that his views of the nature and office work of the Holy Spirit are blank Socinianism. Proofs of this kind can be given without number; but we invite attention to some of his own declarations and criticisms.

Until sometime after the publication of my Essay on Campbellism, the following was Mr. C.'s definition of *Unitarian;* and upon this definition, (so ridiculously absurd,) does he predicate his denial that there are any Unitarians in his sect, and upon it also he charges me with malignant slander and falsehood, (Repos. for 1840, and Har. for 1839,) for asserting that there are. "*What is a Unitarian?* (says Mr. C.) One who *contends* that Jesus Christ *is not the Son of God.* Such a one has denied the faith, and therefore we reject him." Christ. Rest. p. 122. Now is this using words in their proper import? But the reader will notice that Mr. C. cheerfully fraternizes with all, and rejects none who "do not *contend* that Jesus is not the Son of God."

In this sense of the term I most cheerfully concede, that neither Mr. C. nor his sect are Unitarian: for they all profess to admit that Jesus is the Son of God. And in this sense I admit that the Polish Socinians were not Unitarians; nor Dr. Priestley, Mr. Belsham, nor Servetus himself. Mr. C. would therefore *reject* none of these from his communion; for none of them *contended* that Jesus is not the Son of God. And agreeably to this definition, there are no Unitarians except Infidels and Jews. Now is it allowable for a man thus arbitrarily to fix an utterly unheard of definition to a term, and then accuse another of falsehood for using it in its proper sense?

But since the publication of my Essay, he has given the term another, and an opposite signification. "What is a *Unitarian?* Etymologically it means one that believes in unity—*in simple unity, without regard to person, place or thing(!)* Technically it denotes one that is opposed to trinity or triunity in the Godhead or deity." Mill. Har. 1840, p. 81. Then he gives us another definition, and tells us how he uses the term. "I use the term *Unitarian* in its *obnoxious* sense, as indicating one who regards the death of Christ as not for sins, *nor for sinners;* but for a proof of his sincerity and benevolence;" p. 81. This definition confounds Unitarianism proper with infidelity. It makes Tindal, and Bolingbroke, and Paine, Unitarians. But is there any sense in employing words, (whose meaning is so well ascertained,) in this manner? Surely, I can

see none. Mr. C. uses this language to *Barton W. Stone*, a notorious partizan leader of the Unitarian sect of Christyans, with which the West is still infested. The old man who had joined the Campbellites without forsaking his Unitarianism, became offended with some of Mr. C.'s language in his reply to me, (to which we shall refer presently,) and asked for an explanation. Mr. C. gives him this explanation of what he means when he speaks of "the *infamy* of Unitarianism," &c. And thus his old ally in the "reformation" is contented still to remain in Mr. C.'s ranks. I also concede, that in this "*obnoxious*" sense, in which Mr. C. employs the term, I do not mean that he or his sect are Unitarian. For, with the Polish Socinians, they profess to believe that "Christ died for sins, and for sinners,"* though multitudes of them deny his true Godhead.

Now I wish it understood that in this dissertation, I employ the term in its ordinary sense,—for example, as our own venerable Lexicographer defines it: "UNITARIAN. One who denies the doctrine of the Trinity, and ascribes divinity to God the Father only. The Arian and Socinian are both comprehended in the term Unitarian." *Webster's Dict.* This definition of the term I had carefully given in my former essay; but Mr. C. took no notice of it.

The fundamental position of the Polish Socinian churches, is the fundamental position of Mr. C. and his followers in respect to Christian Unity. This position is thus advanced by Mr. C. "Faith in Jesus as the true Messiah, and obedience to him as our Law giver and King, the ONLY TEST of christian character, and THE ONLY BOND of christian union, communion, and co-operation." *Christ. Rest.* p. 9. And in his New Test. also, he expands and illustrates the same idea: "When one question of fact is answered in the affirmative, the way of happiness is laid open, and all doubts on the nature of true piety and humanity are dissipated.—The fact is a historic one, and this question is of the same nature. It is this—*was Jesus the Nazarine the Son and Apostle of God?*" Pref. p. 27. These quotations we have given more fully in Chap. II. above; and the doctrine which they express, Mr. C. strenuously defends in his reply to me. Now *this very doctrine as here expressed* is the great principle of Socinian unity; only that the Socinians are not so latitudinarian as Mr. C. If the literature of this gentleman would warrant the supposition, one might be led to suspect that he had actually been translating the Socinian authors. Take one example from Crellius, (in which the Socinian appears even sounder than the Campbellite.) I need not translate it, as *the very idea* is affirmed in the above extracts from Mr. C. "Primum enim, cum mors Christi apertissime testetur, *Jesum esse Christum Dei filium* 1 Johan. 5: 4, 6, 8, 9; sen Regem Israelis olim a Deó promissum, Matth. 26: 63 et seq. 27, 37, 40, 42, 43; Luc. 22: 67 et seq. &c. Quod quia de se constanter asseverabat, a suis hostibus damnatus, et in crucem, Matt. 26: 36—Joh. 19: 19 et seq. testante inscriptione ei affixa, est actus, nec potuit præsentissimo tam atrœis et ignominiosae mortis ac metu quicquam ab hac asseveratione dimoveri; an non simul de veritate tum universæ Christi doctrinæ tum promissorum in ea propositorum clare testatur? siquidem nemo credere potest JESUM ESSE CHRISTUM DEI FILIUM, *quin simul totam ipsius divinam doctrinam esse credat.* UNDE HAEC CHRISTIANÆ FIDEI AC PROFESSIONIS SUMMA ET DISCIPULORUM CHRISTI NOTA IN SACRIS LITERIS CONSTITUITUR, Joh. 20: 31; Actor. 8: 37; 1 Joh. 2: 22; 4: 2, 3, 15; 5: 1, 5, adde Matt. 16: 16. Johan. 1: 50; 6: 69; 9: 22, 35, 36, 37; 11: 27; Actor. 2: 36; Rom. 10: 10; 1 Cor. 12: 3." *Pol. Frat. IV. in Respon. initio ad*

* This doctrine Mr. C. and his followers advance in much the same equivocal language, as the Polish Socinians. Socinus says, that Christ delivers us from the penalty of our sins. "Liberatio per Christum a poenis peccatorum nostrorum." "A poenis siquidem peccatorum nostrorum ideo *per Christum liberamur.*" Opp. I. p. 665. And Crellius, the great champion of Socinianism, in the beginning of his reply to Grotius, says: "Talis ergo est ea de re sententia nostra: *Christum Servatorem*, qui Heb. 8: 6; 9: 15; 12: 24. Novi foederis Mediator, et cap. 7: 22. Sponsor est ideo mortuum esse, ut novum istud foedus, promissaque divina in ea comprehensa, quorum potissimum est remissio peccatorum, et vita æterna, confirmaret ac sanciret, et sic jus quoddam ad ea obtinenda nobis daret: deinde ut omnes homines ad conditiones huic foederi insertas amplectendas et exsequendas ad duceret: diende ut hoc pacto misericors Pontifex effectus, supremamaque in omnia potestatem adeptus, *peccata nostra expiaret*, ac promissa foederis, conditiones ejus servantibus, reipsa praestaeret, *quibus rebus tota salutis.* Nostra ratio absolvitur." Respons ad Grotii librum, De Satisfactione, Pol. Frat., Vol. IV.

Grot. Here not only Mr. C.'s doctrine of Unity is asserted and maintained to be *the summary of Christian faith and profession*," but it is attempted to be proved by the very texts adduced for this purpose by Mr. C. And yet he has the hardihood to deny that his system is essentially Socinian! Mr. C. says that this very "*faith and profession*" is the ground of Christian unity; and so say the Socinians,—and yet his views are not Socinian!!

As above remarked, Mr. C.'s doctrine of the Spirit of God, is the doctrine of the Socinian school. In reading their works on this subject, there is also a most striking coincidence observable between *their criticisms* (on the texts alleged by us to sustain our views,) *and the criticisms of Mr. C.* In the appendix to the 2d ed. of his New Testament, p. 453, he says, "In the antecedent economy, the supreme authority was in the name of the Father. In the present economy, *the supreme authority is in the name of the Lord Jesus.** But in no economy, (for it is contrary to the genius of every economy,) *is the name of the Holy Spirit used as authority. Nothing was ever commanded to be done in the name of, or by the authority of, the Holy Spirit.*" It needs no words to show that this is sheer Unitarianism, and its direct contrariety to the Bible is also clear. I will specify a few passages.

I say nothing of the Prophets speaking as they were moved *by* the Holy Ghost; but let the reader consult such passages as the following: "The Spirit said unto Philip, "*Go near.*" Acts 8: 29. "The Holy Ghost said *separate me* Barnabas and Saul, *for the work whereunto I have called them.*" Acts 13: 2. Now whose *authority* could Philip plead, if asked why he went to the Eunuch? Whose *authority* could the Apostles plead for separating Barnabas and Saul? And for *whose work* were they separated? So also, such passages as the following: "For it seemed good unto the Holy Ghost and us," &c. Acts 15: 28. "So they being sent forth *by the Holy Ghost*," &c. Acts 13: 4, 5. "And were *forbidden by the Holy Ghost* to preach the word in Asia," Acts 16: 6. "Take heed, therefore, unto yourselves and the flock over the which *the Holy Ghost hath made you overseers.*" Acts 20: 28. And yet "nothing was ever commanded to be done by the authority of the Holy Ghost"!

The following are some others of Mr. Campbell's Unitarian declarations: "Religious philosophers on the Bible have excogitated *the following doctrines* and philosophical distinctions:—The Holy Trinity, Three persons of one substance; power and eternity, co-essential, consubstantial, co-equal, &c. &c. Concerning these and ALL SUCH DOCTRINES, and all the speculations and phraseology to which they have given rise, *we have the privilege neither to affirm nor deny—neither to believe nor doubt;* BECAUSE GOD HAS NOT PROPOSED THEM TO US IN HIS WORD, *and there is no command to believe them.*" Mill. Har. 1835, p. 110; and the same is found also in Christ. Rest. p. 124, 125.

It would seem as if Mr. C. had copied this also from the Socinians. Take the following passage from *Socinus* himself, and see how fully it expresses Mr. C.'s view. "Quis Scripturæ locus unum Deum in Trinitate, et Trinitatem in Unitate tibi venerandum proponit? "Quis ita ex Evangelistis aut Apostolis locutus est? Quid nostram fidem his verborum gyris torques? &c. See Opp. Tom. I. p. 530. And *Crellius*, after referring to the same phraseology as Mr. C. rejects above, makes almost his very remarks: "Illud, inquam, requirimus," &c. "This I say we *do* require, *that they should show us where it is written* that God is one in essence, but three in persons. That the Father is God, that the Son is God, even Supreme, that the Spi-

* It was in consequence of his employing such vague and ambiguous expressions that for a long time many thought Mr. C. entertained correct views of the person of Christ. But *Socinus* equivocated in the same way. He has precisely the same expression as Mr. C.'s above. Referring to the economy or Gospel church he says Christ, "est infinita in Ecclesia." "*His power in the church is infinite:*" and again, "Omnipotentiam in Ecclesia voco, datam Christo potestatem servandi omnes qui ipsi obediunt." Opp. II. p. 769. Again, he says "the man Christ is Lord of us all, and also of all the angels." "Imo, Christus homo est Dominus omnium nostrum, adeoque angelorum omnium," p. 776. And in some things pertaining to the glory of Christ, *Socinus* seems to have gone further than Mr. C. On p. 772, speaking to a *professed* Christian who refused to worship Christ even as the Father is worshipped, he says, with a good deal of asperity, "Quotquot ego, vidi adorationis Christi oppugnatores, omnes tandem in atheismum sunt prolapsi: quod et tibi accidet, nisi sententiam mutaveris:" i. e. "I have seen many opposers of the worship of Christ who are *all fallen into Atheism. And this will happen to you unless you change your views.*" Surely Unitarians ought to consider this. *Is it not the language of a father?*

rit is God, and yet that these three Gods are one God. Thus, too, they say that the Father is eternal, likewise the Son and the Holy Spirit; and yet that there are not three eternals, but one eternal. This is what we require." Polon. Frat. IV. p. 88. *De Uno Deo Patre.* Mr. C. goes even a little further into Unitarianism than these men, for speaking in reference to the very phraseology which we have quoted from him above, he says, *We are always suspicious* that if *the word* is not in the Bible, *the idea which it represents is not there.*" Christ. Rest. p. 125.* *Crellius* is more liberal; for he only says "Neque veró vos requirimus, ut ipsum Trinitatis nomen, ostendant (in Sancta Scrip.) *sed rem ac sententiam,*" &c. p. 88 ubi supra. *He admits that the thing might be found in the Bible, even if the name be not there.* Hence, says he, "we do not require of them to show us *the name.*" Mr. C. therefore carries his scepticism in this matter even beyond the Socinians.

Mr. C. also agrees with these Socinians in asserting that only after the "coronation of Jesus, or his glorification," angels, &c., were made subject to him.—His words are "*Then* it was that all angels, principalities, authorities, and powers were subjected to him." Christ. Rest. p. 371. This is precisely the sentiment of Socinus and his brethren. But let the reader compare it with Heb. 1 : 6. These gentlemen do not make the distinction between these things being subject to Christ originally, (he being their Creator and Lord;) and their being made subject to him as a servant, when he assumed the office of Mediator, to which Paul refers, Heb. 1 : 6, 14.

Other evidence of Mr. C.'s Unitarianism may be had in abundance. For example, he has followed the Unitarian Improved version in multitudes of places, rejecting the translations of Doddridge, McKnight, and Campbell, which he professes to follow. We shall speak more fully on this point when we come to review his Testament, a few specimens here will suffice. For example, he omits "God" and inserts "Lord" in Acts 20: 28; changes "God" into "who," in 1 Tim. 3: 16; rejects "God" from 1 Jno. 3: 16, and omits the ascription of Godhead to Christ, in Rev. 1: 11; following the Unitarian editors in all these changes, and in multitudes of others. He also renders Col. 2: 9, "Because all the fullness of the deity resides *substantially* in him;"a version, to which, the Polish Socinians would not object. In it, he follows a Unitarian and rejects the version of both Doddridge and McKnight.

A more glaring proof still, is found in Acts 16: 30. The Imp. Ver. renders it "Sirs, what must I do to be safe?" Mr. C. has followed them closely: "O Sirs, what must I do that I may be safe;" and explains it thus: "The jailor meant no more than what shall I do to be safe from punishment for what had befallen the prisoners and the prison? *This is, beyond doubt, the sense of the passage.*"—See Mr. C.'s Test. p. 419, 2d edition. This remark he has copied from the Unitarian Wakefield, though there are no quotation marks. He follows these editors closely also, in respect to demoniacal possession. Take one instance from his 2d edit. p. 431, where he refers to James 2: 19, which he translates "The demons believe this and tremble." The Unitarian version says that demons here mean "human ghosts:" Mr. C. follows them thus, 'James evidently speaks of the spirits of dead men.' He seems to have, also, a strong sympathy for the notorious Abner Kneeland, whose version of the N. Test. he quotes; and adds, very significantly, "*So by Kneeland*, and others, reputed *heretics*, in the ecclesiastical sense." 2d ed. p. 432. The italics are Mr. C.'s, and the sarcasm upon those who considered Mr. Kneeland as a heretic, is easily understood. These things, (and they are but a few of what can be stated,) would be sufficient to prove any man, to whom they are attributable, an Unitarian, but I candidly confess that they do not satisfy my own mind that Mr. C. is so on *all points.* Even making all allowance for his absurd definitions of Unitarian, and allowing that he has never met in public debate, (fond as he is of discussion,) any of the notorious heretics of the West, who impugn our Lord's divinity: yet I do not feel warranted in saying that he is a Unitarian on *this point*, and the reader shall see my reasons presently. My candid opinion of Mr. C. is, that he has

* See also Har. for 1840, p. 81, for still stronger denunciation of the foregoing terms as "barbarous and incomprehensible, &c.

no settled belief on this subject, and that he knows not what he does believe respecting it.

2. *Mr. C.'s Trinitarianism.*

Since the publication of my former essay, charging Mr. C. with Unitarianism, he has advanced some strong expressions respecting his belief in the Godhead of Christ; though he appears substantially, to have retracted them, as some of his Unitarian followers were offended by his language. See Har. 1840, p. 81–83. He says that *they object to his "style as too Trinitarian!!"*

Before his reply to me, he had employed, on this subject, some ambiguous phraseology, (such as you find among the Polish Socinians,) but which, if taken by itself, without the astounding offsets to it, referred to in the foregoing section, might lead one to conclude that the author of it was not a Unitarian. See Har. 1833, p. 9. He is still more full in Har. of 1839, p. 412, after he had read my Essays; and professes there to believe in the true Godhead of Jesus Christ. But in his answer to me, you would think him a violent Trinitarian. Take an example or two: Speaking of the second part of my essay, he says: "It was conceived under a more ominous star—(than the first part,) inspired by a more unclean spirit—and born under more hostile fates. Its maliciousness is only excelled by its impotency to fasten upon my views the character of Unitarianism," p. 504, of Har. for 1839. "I hold the person who accuses me of Unitarianism—a malignant slanderer;" "No person who has ever examined my writings can honestly accuse me of Unitarianism, any more than of Deism, Mormonism, or Shakerism." *Ibid.* "I believe the Divinity of the Messiah, is as supreme as that of the Father," p. 508. "But what is the head and front of my offending? Had I courted reputation or profit from this undertaking, I would not then have sinned against myself, by translating *baptism* by *immersion.* This word *immersion!* Oh! what an offence against the decency and pride of Presbyterianism! A sin that can never be expiated, not even by massacreing my reputation—*making me Unitarian*, and I know not what, or how many OTHER INFAMOUS THINGS." "Mr. Landis cannot possibly believe me Unitarian." p. 520. On p. 522, he speaks of "the doctrine of the Trinity, or any *other* cardinal doctrine of the Christian system." And p. 528, "You have no right to call me Unitarian." In his reply to me, there are many passages equally as unequivocal in their import as these. And in Har. of 1840, he says that I have attempted to fasten on him "*the infamy of Unitarianism.*" p. 50.

In his reply to me, he also says that "To deny the doctrine of three names—of three relations,—of three participants, in one Godhead, is to deny the possibility of saving sinners, and of putting down sin forever." p. 525. And adds that though he repudiates "the Trinitarian and Unitarian vocabulary," he "neither has nor ever had any Unitarian predilections, nor Trinitarian antipathies." And on p. 524, he has the following noble and truly eloquent passage: "When every passage that is justly deemed spurious or even doubted to be genuine, and when all the torturings and wresting of proof-texts are abandoned, if I cannot prove the pre-existence of the Messiah—the underived divinity of the *Logos;* that in his divine nature He 'created all things'—'is before all things,'—'upholds all things'—was ineffably '*rich* before the world was,—was with God before time began,—was 'from everlasting,' is 'the Alpha and the Omega'—'the First and the Last,' 'the Beginning and the End'—'David's Son and David's Lord'—'the Word that was in the beginning with God'—'that was God'—'that was made flesh'—was 'God manifest in the flesh'—'the mighty God'—'the Father of Eternity'—'the only begotten of the Father'—'the brightness of his glory'—'the express image of his person'—'Emmanuel'—'God with us'—'Jehovah'—'Jesus,'—I say, if I cannot demonstrate that these names, titles, honors, in their fullest, loftiest, and most sublime import, are truly and rightfully applied to the Son of Mary—the Son of God—Jesus of Nazareth, I can prove no proposition whatever." I cannot conceal it, that I read this truly admirable passage with a transport of delight. Few men can appreciate the moral courage requisite to come forth, as Mr. Campbell here does, with such a declaration, before tens of thousands of professed followers, who have long repudiated the sentiment

expressed, as the grossest absurdity. And with equal eloquence, on the next page, he adds: "There is not one word of divine honor or glory uttered by Prophet or Apostle, concerning my Redeemer, that I would mince or interpret in a subordinate sense, more than I would, in their application to God the Father."

And now, reader, are not these declarations sufficient to prove any man who makes them to be a Trinitarian? So Mr. C.'s followers thought; and some of them were highly offended with him, and Barton W. Stone has revived his defunct "*Christian Messenger*," which has long been the organ of the Unitarian sect of Christyans. Mr. C., in order to propitiate his followers, has virtually recalled these strong expressions, by his definition of "Unitarian in the *obnoxious* sense," and by equivocating on the words, "*divine nature* of the Redeemer." The "Unitarianism which I repudiate denies both the *divine nature* of my Redeemer, and the necessity of his death *as a sin-offering in order to remission.*" Har. 1840, p. 81—83. Now Mr. C. knows perfectly well, that the Christyans assert both these points, and yet they are notorious as Unitarians; and the above "explanations" were written to propitiate the Unitarian Stone, and others of his followers.

I felt overjoyed at finding Mr. C. come out so plainly as he does in his reply to me, and denounce Unitarianism. But this joy was speedily dashed, by finding that he was willing to propitiate those of his followers who had become thereby offended; and that he would, in order to do this, virtually recall all those expressions. What he means by this most strange and unfortunate procedure, I cannot tell. But I proceed with the subject of Mr. C.'s views one step further, after which we shall, in this section, drop our remarks upon him as an individual, and shall consider the Unitarianism of the sect at large.

3. *Mr. Campbell's rejection of both Unitarianism and Trinitarianism.*

Whether Mr. C. can find, or has found, a middle ground to stand on between these two systems, the reader must judge. He does profess to reject both; and this would place him I know not where. If, however, by his rejection of these systems is meant only a rejection of the terms peculiar to them, his language certainly is unhappily chosen,—for he does not make a clear distinction between the systems and their terms; and when he does specify terms, and denounce them as "barbarous," &c. they are only terms which belong to the Trinitarian vocabulary, or have been charged upon it. He does nothing of the kind in respect to the Unitarian system. So that, judging from this fact standing alone, one would be led to suppose that his preferences were Unitarian and his antipathies entirely Trinitarian.

Speaking of his own followers, he says, "They are opposed to both Trinitarian, Arian aud Unitarian speculations on the *Divine essence.*" Har. for 1833, p. 9. In his New Test., p. 402, ed. 2d, speaking of Mark 13: 32, ("neither the Son,") he remarks: "It appears to bear just as much against the Socinian as the Calvinistic hypothesis." In Har. 1839, p. 511, in his reply to me he says, "I have on many occasions, fully expressed my dissatisfaction both with Unitarianism and *Trinitarianism*, as falling short (!) of the glory, and honor, and majesty, of my Lord and Saviour Jesus Christ." He does not explain, however, in what way he regards Trinitarianism as refusing to give full glory and majesty to Christ. This I hope he will yet do. On p. 525, also, he says, "I repudiate the Trinitarian as well as the Unitarian vocabulary."

In the Har. of 1840, p. 82, he says, "I have long taught that the *Trinitarian*, Arian, and Sabellian theories, *are wholly a corrupt speech*—irrational and unscriptural speculations;" and on p. 559, he says, "Men long addicted to speculative controversy on Trinitarian and Unitarian *hypothesis*, are sometimes scared past Mount Zion, Mount Calvary, and the Mount of Olives."

Here I must leave the subject. I candidly confess again, that after the most careful study of what Mr. C. has written, I cannot learn what are his views respecting the Trinity. I even twice solicited of him, by a private letter, that he would give me a compend of his views, which he has charged me with assailing; but he has refused to do so, and has only referred me to the "*Christian System*," which is merely a second

edition of his "*Chistianity Restored.*" Our next position is that

4. *The Campbellite sect is Unitarian.*

We have already seen that the fundamental principles of this sect, respecting *Christian unity of faith and profession*, is the principle also of the Polish Socinians, though Mr. C. has made it known as a great discovery. And in further illustrating this principle, as explained and applied by themselves, I remark that

(1.) *They reject and denounce all evangelical denominations, and object even to worshipping with them.*

In the Harbinger we frequently find such language as the following: "There is not a Pædobaptist sect *but what prefers the traditions of men to the commandments of Jesus.* Even Dr. George Campbell and Mr. Stuart, of Andover, knew as well as any other men, that *immersion alone* was administered by the Apostles to the believers; yet they prefer the traditions of the Fathers. *Now, how can a disciple worship with such men, without being a transgressor against the commandments of Jesus?* To worship God, is to worship him not only in spirit, but in, or according to the truth. Until it can be shown that the Apostles, by whose teaching we are to be saved, did command or practice infant sprinkling, and call a *sermon* worshipping God and keeping the commandments of Jesus, *I am bound, as an obedient subject, to have nothing to do with such worship.* I do not say I would not go any day *in the week* to hear what a Pædobaptist has to say; but *to neglect the worship of God with the disciples any Lord's day*, when I am able to attend, and no reasonable hindrance on the part of my family's health, *is the broad road to apostacy.* Look at those disciples that can *neglect the Lord's day and his worship*, to visit *even the Baptists*, who will not let them break the loaf (commune) with them once in three months, *and how cold and lifeless they are!* Now as we cannot worship God with any sect according to 'the truth,' we surely cannot be in our duty *with them who do not worship him in spirit and in the truth.*" Har. 1839, p. 401. This passage is sufficiently explicit, and renders the quotation of any others on this point unnecessary. And what will the reader think of the fact, that while this sect thus denounce the worship of all evangelical denominations, they never are known to refuse communion and worship with the most notorious Unitarians. But of this more presently.

Thus do they endeavor therefore, to prevent their people from even attending the churches of other denominations. But not content with such *mild censures* of their doctrine and worship, they denounce them with the most revolting vituperation and scurrility. This sect never speak of Protestant evangelical churches, without denouncing them as the "*daughters of Babylon the great.*" The following is from Mr. C. in reply to a Methodist minister: "But you only intended a laugh, in your truly Christian spirit, by way of reprisal for 'unchurching you,' or the imputation of a Babylonish parentage to your fraternity. Of this I frankly acknowledge that I am worthy of accusation; and, perhaps, for so doing, you may convict me of the want of 'charity' before a packed jury. I have manifested 'an unchristian spirit,' *in thinking that the Protestant sects are the 'impure brood' of the Mother of Harlots.* Well, whose brood are they? Or has the Roman Hierarchy any daughters?" &c. &c. Har. 1834, p. 156. This is certainly *very polite.* He also speaks with particular rancor of "the Genevese branch of the Apostacy," as he styles Calvin and his followers. Har. 1835, p. 91. And a part of his "*Christianity Restored*" he wrote, (as he declares in Har. for 1835, p. 93,) for "*Christians found in Babylon,*" by which he means in the various denominations of Christians; *his brethren of the Christyan sect always excepted.* And hence his satellites when they speak of their apostacy from evangelical churches, use such expressions as the following: "It has been about fourteen months since I left *the territory of Babylon.*" Har. 1834, p. 186.

One of the popular preachers of this sect also speaks as follows on the subject: "Well, then, seeing that the spirit of Romanism and Protestantism are the same under similar circumstances—that they are both 'the hold of every unclean spirit, and the cage of every unclean and hateful bird,' that 'the kings of earth have committed whoredom with' both—

that they have both trafficked in slaves and the souls of men;—seeing these things, I turn from the contemplation of these iniquitous scenes, *with the conviction* that I may as soon look for the religion of the church of Christ among the followers of Confutsee, Zeratusht, Juggernaut, Mohammed, or the worshippers of the great goddess of the Ephesians, as hope to find it in the apostate *Isms* of Rome, Augsburg, or Geneva." Mirror of Ismatic Religions, p. 9. In chasteness and elegance, this extract rivals the denunciations of Mr. C., and almost excels the most exquisite flowers of Paine's *Age of Reason*, the *Diegesis* of Robert Taylor, or Voltaire's *Philosophical Dictionary.* And on p. 13, this "*beloved brother*" of Mr. C., (who is a notorious reviler of the doctrine of the Trinity,) further remarks, "In this country, about 200,000, within the last ten years, have responded to the call, "Come out of her, O my people," &c.

In Mr. C.'s public debates he employs also the same low and unprincipled denunciation of the Protestant denominations. Dr. Jennings remarks, in his report of his "Debate" with Mr. C., that Mr. C. denounced "*nothing less than the vengeance of eternal fire* against every one who was guilty, or at least should continue to be guilty, of knowingly or wilfully connecting himself as a church member with any of the sects of evangelical christians." Debate, pp. 84, 85. And that this is not a distorted view of Mr. C.'s doctrine may be seen by looking into almost any number of his Harbinger. Take a single extract: "There is not a limb of the Old Mother, be it found where it may, that will not be thrown into the burning fire." Har. for 1834, p. 157. And accordingly we are told that "*Sectarianism is one of the works of the flesh;*" see Har. 1840, p. 67, and Mr. C. himself tells us that he could *show to us* that our practices are *immoral*, "if we would only listen to him." "If my Presbyterian *brethren* (*!*) would only *listen to me*, I could show to them that infant sprinkling was *irrational and immoral.*" Ibid. p. 198.

But it is in his shameless denunciations of the evangelical ministry of these United States that his insane and ferocious disposition is most apparent. If, in replying to such a man, one should even employ severity, who would condemn it as improper? I will present a passage or two from his writings, and the reader can judge for himself of the impotent ebullitions of this "troubled spirit."—"There is much strife and division in the Christian world; this I attribute to false teaching. *Crime and infidelity are on an alarming increase;* THIS I CHARGE ON THE PULPIT. Har. 1834, p. 147. Paine himself, in the whole compass of his *Age of Reason*, has not dared to employ language so scurrilous: and yet Mr. C., in his reply to me, admits that he has made use of this language, and justifies his doing so. He says, "*I am neither afraid nor ashamed to avow it.*" Har. 1839, p. 508. See also Har. for 1834, p. 149, and for 1835, p. 81, and 100.

In his Christ. Rest. however, he is, if possible, even still more indecent: "*No wonder that atheists and skeptics scoff at our religion.* Such an army of lilliputians in reason, and giants in noise, verbosity, declamation, and shouting, never stood forth the advocates of Christianity in any age or country, *as the preaching corps of these United States.*" *p.* 369. This is the style of Mr. C.'s coarse invective. And if it were not almost a profanation of the name of our American Demosthenes, to associate it in any way with the name of one who is capable of uttering such clownish vulgarisms, I should be tempted to make a long extract from Mr. Webster's late speech, (on the Girard case,) by way of contrasting it with the above. As it is, however, I shall make but *a brief extract* from the report of that speech: "Mr. Webster then proceeded to pass a warm eulogy on the American clergy, to whom such base injustice had been done in the terms and spirit of the will. *There was not on earth, he said, a body of men for whom he had a greater respect than the ministers of the Gospel in the United States.* And this is the class of men so stigmatized by Mr. Girard." Report in the N. York Observer of Feb. 24, 1844. The *infidel* Girard did *stigmatize* this class of men: but his stigmas are gentility itself, compared with the low vituperative scurrility of the *christian* Alexander Campbell.

In this style, therefore, are Trinitarians

denounced by the Campbellites: but we proceed to remark that

(2.) *The Campbellites not only denounce Trinitarian denominations, but openly fraternize with Unitarians.*

The Unitarian sect of Christians is well known in this country, and the reader, if not already acquainted with their sentiments, will have an opportunity of becoming so presently. In Mill. Har. Vol. III. No. 3, Mr. Campbell, with approbation, makes the following extract from one of their papers, (the Christian Messenger,) edited by *Barton W. Stone*, well known as a strenuous Unitarian, in reference at least to the Godhead of Christ, the doctrine of the Trinity: while the views which he entertains of the atoning Sacrifice of Christ are precisely those of the Polish Socinians.

"We are happy to announce to our brethren, and to the world, *the union of Christians in fact*, in our country. A few months ago, the reforming Baptists, (known *invidiously* by the name of *Campbellites*,) and the Christians in Georgetown and the neighborhood, *agreed to meet and worship together. We soon found that we were indeed in the same spirit, and on the same foundation, the New Testament, and wore the same name Christian. We saw no reason why we should not be one family.*

"*To increase and consolidate this Union*, and to convince all of our sincerity, we, the elders and brethren, have separated two elders, John Smith and John Rogers. The first, known formerly by the name Reformer, [Campbellite,] and the latter by the name of Christian. *These brethren are to ride together through all the churches, and to be equally supported by the united contributions of the churches of both descriptions.*"

In the same number of the Harbinger Mr. Campbell expresses his gratification at the receipt of this intelligence. He says: "From numerous letters received from Kentucky, we are pleased to learn that BRETHREN Smith, Stone, and Rogers, and others, now go for the Apostolical Institutions:" i. e. his "Ancient Gospel."

There could be no more perfect church union and fellowship, than this is represented to be. And it will be noticed by the reader, that *neither party* abandoned any of their peculiarities, nor adopted any thing new. *Upon more enquiry*, they found themselves *to be one people.* This "Brother Stone" is still a strenuous advocate of Unitarianism, as may be seen by turning to his revived Christ. Mess., Vol. 13. He asserts that the Father only is God, and that the Son is the *instrumental* cause of creation. See p. 45, 264, 265. *And Mr. C. himself, openly admits that this sect is Unitarian.* See Har. for 1839, p. 401. And yet though *he knows* that they do not abandon their views of the Trinity and person of Christ when they join his sect, he has the unthinking hardihood to assert, in his reply to me, *that he knows of not one Unitarian in his ranks.* See this strange assertion, (to give it no harsher name,) in the Biblic. Repos. for 1840, p. 492. He, however, has not ventured to *hazard it*, in his reply to me, *published in his Harbinger.* But to return to the foregoing extracts.

The Christyans and Campbellites, are here mutually declared by both parties, to stand upon the same foundation, and to *be one people.* Ministers are sent out by the same societies, conjointly, to visit the churches in common, and to preach to them, and to be supported by contributions from each. And this was of course *to promulgate* THE SAME DOCTRINES.

Now, as Mr. Campbell and his immediate followers, have been so very reserved and ambiguous in communicating their views of those doctrines, which are regarded by evangelical Christians, as fundamental; and as the Christyans have been more communicative on the subject, it will, of course, not be wronging the Campbellites (as they are "one family,") to take for granted, that, to ascertain the sentiments of one sect, will be to ascertain the sentiments of both, on these important doctrines.

I have before me a number of the standard authors of this last named sect. To quote from all, would swell these remarks to an unreasonable length. We will, therefore, confine our quotations principally to one. Kinkade's Bible Doctrine, is a text-book of the Christyans. That it may be evident that I do them no injustice, by this assertion, I will establish its correctness.

I. Kinkade's Bible Doctrine is sold by the ministers of this sect to their people,

as containing the views which tney entertain of the religion of Christ. Wherever I have travelled amongst them, I have found this to be the fact. The same fact has been likewise repeatedly stated in their periodicals. Among others I instance the "Gospel Luminary" of New York.

2. Mr. William Lane, one of the most popular preachers of this sect, declared, during his debate with Mr. McCalla, *that it contained the views of the Society, to which he belonged; and that it contained his views.*

3. In the summer of 1831, I wrote to Mr. Frederick Plummer of Philadelphia, a very popular preacher of this Society, requesting him to furnish me with a book, or books, containing a full and accurate expression of the peculiar and distinctive views of the Society to which he belonged. He sent me Kinkade's Bible Doctrine, together with a few tracts sustaining the doctrines of that book.

This book, therefore, manifestly contains an acknowledged and approved expression of the views of this Society.—Let us then see what views they really entertain respecting some of the fundamental doctrines of Christianity.

I. *The Trinity.*—"The arguments that are advanced, at the present day, against the Trinity, will appear to future generations, as the arguments of the Prophets against the Heathen Gods, do to us now; that is, efforts to disprove self-evident falsehoods." "It will appear strange to future generations, that professors of religion in the nineteenth century should need long arguments to convince them that three distinct persons are not one being," p. 48. "Trinitarianism runs me into a dilemma between tritheism and Atheism." p. 40.

II. *The Plenary Deity of Christ.*—On p. 41, are the following horrible expressions: "If Christ is the self-existent God, and at the same time the Son of the same God, then he must be the Son of himself. If he is the self-existent God, and if that very self-existent God, is the Father of our Lord Jesus Christ, then he must be Father of himself. And if he is the father of that being whose Son he is, then he must be his own grandfather!"

Again: "The testimony which affirms that the individual person of Jesus Christ, is the uncreated, infinite, independent God; and at the same time, a created, finite, dependent man, only proves itself unworthy of belief." p. 72. On p. 75, he thus ridicules this sacred subject: "If Christ had been equal with God in the fullest sense of the word, he would not have denied it; because it is not likely that the Supreme Being would deny his own power and dignity, for fear the Jews would throw stones at him." Will the reader believe it, when I solemnly assure him, that the foregoing is far, *very far*, from being the most revolting of his language in relation to this subject? Yet persons who advocate such sentiments, Mr. Campbell denominates "*brethren*," and extends to them the right hand of fellowship; while with the same breath he denounces all evangelical denominations.

III. *The Holy Spirit.*—The following is the caption of Chap. I, Part III, of Kinkade's book: "To prove that the Holy Spirit is not a distinct person from God." On p. 71, he says: "God's Spirit bears the same relation to God, that the Spirit of man does to man." "There is not one example in the Scriptures, of prayer, praise, or thanks, being offered up to the Holy Spirit; therefore those that worship it, as a distinct person from the Father, do it without any scripture authority." p. 186.

IV. *The Person of God.*—The object of these "brethren" of Mr. Campbell, in advancing the following sentiments, is evidently to explode the doctrine of the Trinity.

After Socinus, Kinkade says: "Many have taught, and more have believed that his (God's) person fills all immensity. In my view this very much resembles the doctrine of the ancient heathen, who held that matter is self-existent, and that God is the soul of matter." "If this doctrine be true, God must be the origin and container of all the evil in the universe. Hell and the devil, all natural corruption, and moral turpitude, must be incorporated in his person;" p. 156. "If his essence fills all immensity, he cannot be an active being, because there could be no room for him to act in, etc. He cannot even turn round, etc. He cannot have the power of locomotion;" etc. p. 157. "It is only from the Bible that we learn the

existence of God, and that book ascribes to him nearly all the members of the human body, and represents him to be in the shape of a man. Ears, hands, and eyes, are part of an intelligent ruler, and if God has none of these, he cannot hear, handle, or see us," etc.; p. 160. Mr. Lane, in his debate with Mr. McCalla, declared expressly, *that he adopted these views of the person of God;* and he attempted to support them by reasoning.

V. No doctrine of the Gospel is more precious to the sincere Christian, than that "Jesus bore our sins in his own body on the tree." But how do these "brethren" of the Campbellites treat this delightful and soul-cheering truth? Let us hear: "Many professors of religion say that Christ bore the wrath of God that was due to sinners, fulfilled the law of God and suffered its penalty in their stead, and so reconciled him to mankind. But this doctrine is not in the Bible. There is no text in that book which says, *he made satisfaction to justice for sinners, or that he bore the wrath of God that was due to sinners; or, that he fulfilled the law, or suffered its penalty instead of sinners;*" p. 191. "You see it is impossible that Christ could have suffered the penalty of the law instead of sinners;" p. 198. "There is not one text in the Bible that says Christ fulfilled the law *for us*:" p. 202. And in attempting to prove that mankind should not ask blessings and mercies for Christ's sake, he says: "There is no account in the Scripture of any of the Prophets or Apostles asking any blessings for Christ's sake;" p. 217. On p. 214 he advances the position that man obtains "*salvation by innocence and good works.*" A thousand such extracts might be made from the writings of this sect, but the above will suffice.

Now I appeal to the reader whether my reasoning from the facts be not fair and logical argumentation. Mr. C. has made no attempt to reply to it, though he has poured forth a whole flood of scurrility upon me for reasoning thus. But this will not do. I adduce these extracts to prove that Mr. C.'s sect is Unitarian, and that they fellowship with persons entertaining these atrocious doctrines, while at the same time they denounce all evangelical churches. Do not these extracts prove this point?

The sentiments of Kinkade, as above expressed, may be found substantially in the writings of Clough, Plummer, Peavey, and other leaders of this sect. And in addition to the positive evidence of the Unitarianism of the Campbellites, I may state that I have heard a distinguished and popular preacher of their's ridicule the doctrine of the Trinity, (in a public discourse upon the subject,) in a most brutal and blasphemous manner.

I am aware that this sect will attempt to repel the charge of *Unitarianism*, (equivocating on the word, merely because they do not recognize it as their distinguishing appellation,) and attempt to lull suspicion, by producing from their writings passages in which they speak of Christ as God, Divine, &c. They equivocate exceedingly on these words. But evidence derived from such general statements proves nothing; for the most avowed Unitarians, and even Polish Socinians, do not hesitate to speak of Christ in precisely a similar manner. Not to multiply instances, however, we shall specify Kinkade, the author of the forequoted "*Bible Doctrine.*" Though he denies so expressly the doctrine of the Trinity, the personality of the Spirit, the self-existence and atonement of Christ, and the immensity of God, yet hear him how he can equivocate: "God is the highest title given to Christ in the Scriptures;" p. 99 and 101. On p. 116, he says, "Acts 20: 28 only proves that Christ is called God, and that the Church belongs to him, *neither of which is denied by any Christian preacher;*" i. e. the preachers of this Unitarian sect, who call themselves, for distinction's sake, "*Christians.*" Again: "*I conscientiously call him my Lord and my God, and yet I firmly believe that he is a created being;*" p. 118. "As I have already proved that the title *God* is frequently given to creatures, it is evident that he could be *the mighty God*, and yet be a subordinate being;" p. 119. "It is very possible for him to be equal to God in some things, and at the same thime inferior to him in some other things;" p. 107. These passages may serve to put the unwary on their guard, and prevent their being entrapped by the equivocal phraseology of a disguised Unitarian.

Thus, therefore, do they denounce

Trinitarians, and fellowship with the most notorious Unitarians. And even Universalists do not appear to find much fault with their doctrine; judging from such passages as the following extract from a letter, in which the account of *a Campbellite protracted meeting* is given. Near the close of the meeting, the Universalist preacher in the place, (Mentor, Ohio,) in "a truly Christian manner" expressed his concurrence in what had been said and done. The following are the writer's own words: "On Saturday eve the Universalian preacher of the place rose up after the discourse, and, *in a truly Christian manner, expressed his concurrence with the leading truths exhibited by us*," &c. Har. 1839, p. 229. And what renders it very strange is, the Universalist preacher did this soon after the Campbellite preacher had been preaching on Universalism.

Mr. Campbell has charged me with caricaturing his system, and with being actuated by prejudice, &c. &c. These accusations are brought *simply for effect;* for Mr. C. knew that they were false when he uttered them. Nor can he show that in *one single instance* I have misrepresented him. I have quoted him fairly and fully, and have kept back nothing by which his views could be expressed or elucidated. But this assertion of Mr. C. renders it necessary for me to appeal to a few others who have taken occasion to refer to this sect. And with this appeal I shall close the chapter.

5. *The views entertained of the Campbellite sect, by evangelical denominations in their vicinity and elsewhere.*

Our Baptist brethren speak of Mr. Campbell and his followers, thus: "We perceive that one or two churches have been, for a time, annoyed by the doctrines of Mr. Campbell. The writings of Mr. Campbell authorize us to say, that he teaches many things contrary to the Word of God, and fatal to the salvation of men. He degrades the exercises of the heart, and ascribes to externals an undue importance; he expressly denies that the term 'sanctification' is 'expressive of any quality of mind, or any personal attribute of body, soul, or spirit'—and declares it to signify only 'a state or condition'—by which he means a *relative* change, as opposed to an *actual* and *personal* change; he makes this change to be the result of an external, bodily act, and this act to be baptism; he declares that regeneration, or the new birth, and baptism, are the same thing. With regard to the operations of the Holy Ghost, his writings are full of studied ambiguity, but yet enough can be detected of his meaning to warrant the assertion that he admits the influence of the Spirit of God in convincing men, only, as contained or embodied in the Bible, just as the spirit of any author is breathed in his writings, and denies thus the actual personal operations of the Holy Ghost. We might enumerate errors of this kind, but these are enough." See the corresponding letter for 1839, in the minutes of the Savannah River Baptist Association.

The Rev. Dr. Brantley, in the "Religious Narrator" of Jan. 1834, speaking of this sect, says: "They deny any *regeneration* other than baptism, generally adopt a new version of the New Testament, and make very little use of the Old Testament. Being a very confident, assuming, and self-sufficient people, they boldly and clamorously condemn the opinions of all those who maintain the necessity of the Spirit's influence in regeneration, and who decline the observance of their pretended *apostolic order.* To make Christians according to their views, it is only requisite to convince the reason of men, of the truth of the Christian religion, and then regenerate them by immersion in water." &c.

So also, Mr. A. Crocker, of Brookville New York, in the "Christian Palladium" of Dec. 1834, says: "I have clearly appreciated the strength and weakness of Mr. Campbell's system of pretended ancient Gospel. As I supposed in the onset, there must be a capital error either in his doctrine, or in the understanding which he has given to the world of it, from the knowledge of *the fact that it has been exerting a bad influence on the minds and lives of those who have embraced it in the circle of my acquaintance.*" This is sustained also by the venerable Dr. Cleland of Kentucky, who remarking upon the character of this sect, says: "Indeed it is very doubtful, and much questioned, whether the author of this scheme himself knows

any thing about scriptural, evangelical experience. Many of the *re*-formed, as they are called, really appear 'the worse for mending'—more *de*-formed than before. Humility and meekness are not the family features of this sect. Charity and candor are not found in the moral laboratory of their champion and leader. Bold denunciations, intolerant proscription, bitter invectives, sectarian jealousy, and persecution, impudent bullying and insignificant gasconade, appear generally to characterize these deformers, especially the heads and leaders of the party. They glory in schism, in making divisions, and in breaking the doors of churches by forcible entry. The family altar, the Sabbath day, the Sunday School, and the associations for benevolent and charitable objects, find little countenance, —yea, rather, a most open, undisguised hostility to all these objects, is manifested throughout the connexion, with very few exceptions. THE PUBLIC VOICE WILL FULLY SUBSTANTIATE THIS STATEMENT.—A more violent, censorious, vindictive, sectarian party, is not known in all the land. Many graceless creatures, without repentance, without faith, without religious experience, being told it was the right way, have rushed into the water to bury their sins and cleanse their consciences. But instead of being purged from their old sins, they are more conspicuously and prominently irreligious than they were before." Strictures on Campbellism, p. 55. These statements are from one of the most venerable, and venerated Presbyterian ministers in all the West. The Rev. Mr. Tucker, also, of the Baptist Church, after having visited some portions of the land where Campbellism prevails, says: "I have been visiting some southern sections of the country, where the deplorable effects of Campbellism made my heart bleed,—whole churches were broken up, and utter ruin and devastation has followed the introduction of Mr. C.'s pernicious views and doctrines. I am not afraid to put my hand on Alexander Campbell, and the cause he advocates, and on all his infatuated followers, and pronounce them the works of the Devil." Mr. T. was pastor of the Baptist Church in Buffalo, N. York.

Even the mild, and compromising Mr. Broaddus, of the Baptist Church, who is more disposed to favor Mr. C.'s errors, than most of his ministerial brethren, remarks in the "Richmond Herald" of Dec. 14, 1832, that "Through the people called Reformers we found ourselves *virtually connected with the Unitarians and Arians of the West*, who deny the divinity of our Redeemer; for have they not there agreed to become one people?" And in a letter to Mr. C. published in the Har. for 1840, p. 556, Mr. B. thus speaks: "There must be some truths which are vital and fundamental. Among these, you and I both reckon that great truth,—*atonement, or expiation by the blood of Christ.* Now I find in your discussion with a venerable correspondent, you have to remind him (M. H. for October, page 472, 473,) *that he has forgotten to state this among the designs of Christ's death!!*" Yet it is of this very "correspondent" (B. W. Stone,) that Mr. C. thus speaks: "I will only add that I have addressed, not long since, our *amiable, learned*, and *greatly venerated Elder* B. W. STONE, who has propounded this question, (*what is a Unitarian?*) on this subject," &c. "I therefore, most respectfully and affectionately solicit from him an essay on sin, and sin-offerings," &c. Har. for 1840, p. 83. And "A calm, discreet, affectionate, fraternal, and unimpassioned discussion of the terms 'sin,' 'sin-offering,' 'expiation,' 'Redeemer,' &c. &c., would tend very much to the edification *of the brethren*, and to *a more perfect union of all the elements of modern partyism, which have been associated under the banners of Reformation*," p. 82. It is of this same "greatly venerated Elder" of Mr. C. that Dr. Cleland remarks: "It is well known, through all the land, that B. W. Stone is a Unitarian of the Arian class; that he rejects the doctrine of the proper divinity of Christ, and his sacrifice as *a real atonement for sin.*" See Strictures, p. 49. Hence it is no wonder Mr. Broaddus enquires of Mr. C. with astonishment, "How could we recognize members—not to say *ministers*, who leave out of their building this corner stone?" Har. 1840, p. 256. But in his reply to Mr. B., Mr. C. apologises for his aged "brother Stone," by saying *I view it as an oversight, rather than an intentional*

omission, that he left out the expiatory designs of Messiah's death." p. 559. He views it "as an oversight" also, no doubt, that Priestly, Belsham, Clough, &c., have left it out likewise! Can there be more egregious trifling on any subject?

In exact accordance with the foregoing representations, Dr. Obadiah Jennings, in the account of his Debate with Mr. C. says, "Among this latter class (the Campbellites,) *I asserted and still do assert, without fear of contradiction*, are found not only avowed Arians, but most of the infidels and semi-infidels or free thinkers of our country. Hence it was alleged (by Dr. J. during the debate,) that whilst Mr. C. levelled all his shafts against the Evangelical churches, and christians of the present day, with the classes of society just described; he could fraternize, and with that particular class who had assumed the semblance of an ecclesiastical community, he and his followers could, and did actually hold fellowship in religious worship and ordinances—*whilst Mr. C. did not, because he could not deny this fact without contradicting some of his own statements*," &c. *Debate* p. 81, 82. Dr. Jennings asserts also that the Mormon delusion in part, sprung from Campbellism—See *Debate* p. 88,) in which he is abundantly sustained even by the Campbellites themselves. As, for example, in the Har. of 1840, p. 228, a correspondent addressing Mr. C. says, "You know how we have been beset and *despoiled* by that *demon*—Mormonism." And another correspondent of the Har. for 1839, says, "If the Editor had said that some *fanatics* from among the sect called Campbellites were converted to Mormonism, he would have told the truth." These assertions are also sustained by the National Ægis, Peoria, Ill., July, 1839, which remarks as follows: "Soon after the Mormon Bible was published, a sect of fanatics from Ohio, called Campbellites, passed through New York, and heard of the golden plates. They called upon Smith, and many of them were converted to his faith. With them was Sidney Bigelow, who was a man of eloquence and great popularity among them." It is to this statement that the latter of the above correspondents of Mr. C. refers. In fact, the origin of Mormonism, from the speculations of Mr. C. is just what might be expected.

The following is from a little work called "*Campbellism Unmasked*," New York, 1836. The writer says, "Having proved in Ohio that your religion is nothing less than Infidelity dressed in the garments of Christianity," &c., p. 3.—"Now let us examine this patchwork, this reformed religion, as they call it. It is a piece of Popery, a piece of Calvinism, a piece of Arminianism, a piece of Baptistism, a piece of Presbyterianism, a piece of apostolic order; but to this it presents an awful *caricature*. You perceive it suits every man's taste." pp. 21, 22. "Having now given you a superficial view of this new system of Infidelity, dressed up in the apparel of Christianity, with the seducing names of 'Ancient Gospel,' 'Apostolic Order,' 'Reformers,' 'Churches of Christ,' 'Kingdom of Christ,' &c., (a system which I pronounce to be as derogatory to the character of the Living God, and insulting to the honor and work of the Lord Jesus, as it is dangerous and imposing,) I will conclude," &c., pp. 32, 33.

Another writer, Rev. Samuel L. Tuttle, remarks on the subject as follows: "Within a few years a new sect has sprung up in our land, holding forth some pestilential and deadly doctrines, particularly calculated to delude the simple and to lead men down to death. The errors of this system are inculcated in so specious a style, and so modified to suit circumstances, that very many honest persons are deceived as to the real doctrines of the sect, and many pious people think that upon the whole, the great outcry made against Campbellism is useless, if not absolutely wrong.

"Having had an opportunity to witness the exhibition of their doctrines and the tendencies of their doctrines, in a field where they were not trammelled by a venerable and preservative orthodoxy as in the Eastern States, I cannot but dread the system as one of the most cunningly devised schemes of the adversary to injure the cause of Christ and ruin souls. Let a person travel in the Western States, and most especially in Kentucky, and he will be led to adopt the language of one of our most efficient missionaries in the western field, '*Camp*

bellism is the great curse of the West.'" N. York Evang., Oct. 12, 1843.

Another writer, referring to the same system, remarks: "This is not the Gospel of our Lord and Saviour Jesus Christ. It is another Gospel—a doctrine of devils, dressed up in some tattered fragments of the garb of true religion. Its tendency is to deceive and to destroy." See ibid., Nov. 10, 1842.

These passages I would willingly have spared, had not Mr. C. rendered it necessary for me to refer to them. And surely no one can suppose, that so many and so reputable witnesses would have asserted these things without reason. Why should they? Yet in these denunciations the writers do not include every individual of the sect. They except some worthy individuals who, "although of the sect, are blind to the depths of the system, and not aware of its blasphemies." See "Campbellism Unmasked," p. 23.

CHAPTER VII.

THE TRANSLATION OF THE NEW TESTAMENT USED BY THE CAMPBELLITES.

It was not without reason that our great English moralist observed: "I do not know any crime so great, that a man could contrive to commit, as poisoning the sources of eternal truth."* It is a crime, the extent of whose turpitude, can only be imagined amid the realities of eternity; and no instrument employed by Satan for the destruction of souls is so ruinous in its effects.

A number of years ago, Mr. Campbell issued a version of the New Testament with the following imposing title: "*The sacred writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament, translated from the original Greek, by George Campbell, James Macknight and Phillip Doddirdge, Doctors of the Church of Scotland.*" It has passed through several editions. The one principally referred to in the following review, is "*stereotyped from the third edition revised. Bethany, Brooke Co., Va. Printed and published by A. Campbell,* 1833." Copy-right secured. We shall occasionally also refer to the 2nd edition, published in 1828; but when this is done we shall carefully distinguish them, in order to avoid doing Mr. C. any injustice.

This version, corrupt and deceptive as it is, has had a very extensive circulation among the Campbellites and Unitarians; and the comparative silence of evangelical Christians respecting it, has emboldened Mr. C. to denounce our own excellent version, until, in multitudes of instances, all confidence in it has been abandoned. His Harbinger is full of direct challenges to discuss the claims of his translation, and he boasts that it is "incomparably superior" to any other English version. We shall refer to some of these boasts and challenges presently.

We shall not attempt to influence the minds of our readers, by here declaring the sentiments which this production has led us to entertain of its author; but shall merely give a brief statement of facts in relation to it, that every one who feels an interest in the subject may judge for himself.

It was not until Mr. C. had published several large editions of this book, that he would consent to change *the title page*, declaring Dr. Doddridge to be a member of the Church of Scotland. But the first and second editions were issued with this title; and it was not until he had realized a very large sale of his book, (a sale of 4000 copies,) that he would correct *the title page itself* in this respect. This he did in the third edition. But the second edition, (though in it he declares that he had learned that Dr. D. "was not a Presbyterian, but a Congregationalist,"*) still asserts on the title page that Dr. D. is a "*Doctor of the Church of Scotland.*" That this fact had an important bearing, both upon the matter of the translation, and the success of the undertaking, will appear, when it is remembered that, after Mr. C. had proclaimed Dr. Doddridge to be a *Presbyterian*, he cites him as an important and weighty authority, (and one, of

* See Boswell's History of Johnson's Tour to the Hebrides, p. 28.

* In the Biblical Repository of July, 1840, I have fully exposed Mr. C.'s duplicity respecting this matter. See also the admirable "Debate" of Dr. Jennings on the same subject, p. 132—149.

course, whose candor had got the better of his Presbyterian principles,) to sustain the rendering which his book gives of ἐκκλησία, viz. "*congregation*," instead of that given in the common translation. Respecting this affair, Mr. C. can never satisfactorily exculpate himself from the charge of dissimulation. But we proceed to examine the work itself.

In order to give a fair and impartial view of the matter, it will be proper first to present the author's own opinion of his book. The following passage is from the *Preface*: "If the mere publication of a version of the inspired writings requires, as we believe it does, the publisher to have no sectarian object in view, we are happy in being able to appeal to our whole course of public addresses on religious subjects, to show that we have no such object in view." What is to be thought of this, coming as it does, from the most violent and proscriptive sectarian in America.

But let us for a moment turn our attention to the *second edition* alone. The reader has been informed by the title of this book, that Mr. C. pledges his veracity and honesty that it was "translated from the original Greek, by Drs. Campbell, Macknight, and Doddridge." Let him compare this now with the following from p. 396: "We give no Baptist authorities. But we rest *the whole authority of this translation on the criticisms of Romanists, Episcopalians, and Presbyterians;*" and he will surely be led to ask, what concern "Roman and Episcopal authorities" have in sustaining the propriety of a translation made, as the title informs us, by three "*Doctors of the Church of Scotland?*" And on p. 448, *same edition*, he says: "From a great many sources, and from religious teachers of different denominations, inquiries, suggestions, and criticisms have been received; all directly or indirectly bearing upon the improvement of the new version. From these—and from our diligent comparison and examination of all the documents furnished, and within our reach, *we have been induced to modernize* the style of this version very considerably,"—*and still retaining the original title page, ascribing the translation to three "Doctors of the Church of Scotland."* The reader shall have some specimens of this "modernizing" presently. And though Mr. C has, in his later editions, corrected the title page in reference to the ecclesiastical standing of Doddridge, he still affirms that the translation, (*which is simply and singly his own*, so far as authority is concerned,) is the production of "Drs. Campbell, Macknight, and Doddridge." And thinks to justify the iniquitous procedure of representing them as yielding to the Socinian expositions of such texts as Acts 20: 28, 1 Tim. 3: 16, &c. by the most peurile and contemptible artifice of adding to the title page, the words, "*with various emendations.*" Nor is there in the whole compass of his "*fourth edition, stereotyped from the third*," the least notice by which the reader can learn any thing, other than that Drs. Doddridge, Campbell, and Macknight, are fully in favor of Mr. C.'s atrocious Socinian mutilations of the word of God. To these we shall refer presently. But it is scarcely possible to speak of such a procedure in language sufficiently strong.

But hear Mr. C. again in commendation of his version: "Taking every thing into view, we have no hesitation in saying, that in the present improved state of the English language, the ideas communicated by the Apostles and Evangelists of Jesus Christ, *are incomparably better expressed in this, than in any volume ever presented in our mother tongue.*" And again he remarks, (the truth of which I think no one can possibly question,) that "We would only say, that the edification and comfort of a Christian may be greatly promoted by a minute examination of this version, and a diligent comparison of it with the common one." And *he ought to have added*, that any one, who, after such an examination, would prefer this version to the "common one," must be destitute alike of taste and all true piety.

The following are additional professions of Mr. Campbell, in regard to the faithfulness of his labors: "It may so happen that, now and then, once or twice in an hundred years, *an individual* or two may arise, whose literary acquirements, whose genius, independence of mind, honesty, and candor, may fit them to be faithful and competent translators."

See preface, p. 8. Now, as Mr. Campbell is the translator of this book, and as, on his own showing, these are the qualifications of translators, he must of course possess them all, and cannot plead exemption from censure as to the merits of his performance, on the score of ignorance.

The reader will bear in mind while he reads the following, that the preface still claims the "three doctors" as authors of the translation. We quote from the stereotype edition. "The present edition, shows that in the judgment of some at least, the *style* of the whole volume, even of the historical books, was susceptible of some improvement." "Macknight presented more work for the pen of a reviser than Campbell, and Doddridge more than either." Preface, p. 70.

After professions like the following, what should we not be led to look for on the score of correctness? "Few readers," says he "can appreciate the labor and care necessary to the perfecting of an impression of the New Testament.—Aware of all the difficulties in our way, and most solicitous to have the stereotype pocket edition (the one from which we now quote, and to which we shall confine our attention through the remainder of this investigation) of this work as *perfect in its typography as any in existence*, we have been at the labor and expense of preparing two editions at one and the same time; so that any errata discovered after the sheets of the third edition were worked off, might be corrected in the standing form of the pocket edition. Few, very few errors have been discovered in the third edition; these are corrected in its errata, and of course, *do not appear in this.*" "The sheets of the third edition, after having been *repeatedly read by myself and others*, were submitted to the examination of Thomas Campbell, sen., and of Francis W. Emmons. Their classical and biblical attainments have been of much service to us, and to the public in the completion of this work, pp. 74, 75.

Once more: "This edition being the ultimatum of our critical labors, in comparing, reviewing, and reconsidering our own disquisitions, as well as those of many others, living and dead; after a full review of the third edition, or Family Testament, while the whole subject was fresh in our recollection, with all the analogies, parallelisms, and peculiarities of the eight authors of the New Testament in full view, exhibits, as we humbly conceive, a correct and perspicuous translation of the sacred writings of the New Institution, in a style so modernized, and yet so simple, exact and faithful to the original, as to render it more intelligible than any version in our language." Mr. Campbell, is determined not to submit to the inconvenience of waiting, as other authors are compelled to do, till the tardy public utter forth their praises of his productions. He will acknowledge obligation to no one in this respect. The following is the conclusion of the paragraph, from which the last quotation is made: "To vindicate and sustain the fidelity of this version to the original, now in its most approved form, and its superior accuracy, *we feel ourselves fully competent;* and therefore, do not hesitate in placing it in the stereotype form."

A full year after uttering this language, we find this passage from under his hand, in the *Millenial Harbinger*, Vol. 5, p. 154: "I am glad to perceive the attention which the New Version is receiving from all denominations, and if the Lord preserve my life, I hope to be able to defend it *in all capital matters, against each and every assault, from any pen or tongue on this Continent.*" See also, p. 174: "Who will undertake to show that the New Version is not to be depended on?" But we must cease making quotations.

We had thought of dwelling upon the translation of particular words, as e. g. ἐκκλησία, which he makes the "three doctors" uniformly render *congregation*, and the word Βαπτίζω, which he makes them mostly render *immerse*, even in passages where they are known to regard such renderings absurd, as in 1 Cor. 10: 2.—But there are so many things in this translation that require notice, that we are under the necessity of omitting any further remarks on these. For bad as they are, they are nothing in comparison with what is yet to be exhibited.

Incredible as it may appear, Mr. Campbell, even while pronouncing this work to be the translation of Drs. Macknight, Doddridge, and Campbell, was

mutilating the text, and even leaving out hundreds of passages which they regarded as inspired. The following are a few specimens, in which he has omitted words, phrases, and sometimes whole verses. He omits the following: Matt. 6: 13, "For thine is the kingdom, and the power, and the glory, forever, amen." In 9: 13, he omits the words "to repentance." In 12: 35, the words "of the heart." In 14: 22, "Jesus," and also 25. In 18: 29, "at his feet and;" and in v. 35, "their trespasses." In 20, "idle." 20: 22, "And to be baptized with the baptism that I am baptized with." 26: 9, "Ointment." In 27: 35, he omits the following entire passage: "That it might be fulfilled which was spoken by the Prophet: They parted my garments among them, and upon my vesture did they cast lots." In 28: 19, "Therefore."

In Mark's Gospel, among other passages, he omits the following: 2: 17, "to repentance." 3: 5, "whole as the other." 4: 24, "Unto you that hear shall more be given." In 6: 11, he leaves out the following: "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." 7: 2, "they found fault." In 11: 14, 15, "Jesus" is twice omitted. 12: 27, "God." 13: 14, "spoken of by Daniel the prophet." 14: 22, "eat."

In Luke's Gospel, the following are omitted, 4: 18, "He hath sent me to heal the broken-hearted." v. 41, "Christ." 9: 56, "For the Son of man is not come to destroy men's lives, but to save." 11: 2, 4, the following words and phrases: "Our —— who art in heaven——thy will be done as in heaven so in earth—— but deliver us from evil," v. 29, "the prophet," v. 44, "scribes and pharisees, hypocrites." 24: 29, "Jerusalem." In John's Gospel, the following: 1: 43, "Jesus." 5: 38, "the Father." 6: 58, "the manna." 8: 20, "Jesus." 8: 59, "going through the midst of them, and so passed by." In Acts 2: 30, he omits, "according to the flesh he would raise up Christ." 8: 37, "And Philip said, if thou believest with all thy heart thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God." 10: 6, "He shall tell thee what thou oughtest to do." 10: 21, "which were sent to him from Cornelius." 19: 10, "Jesus." 23: 9, "Let us not fight against God."

In Romans, 1: 16, of "Christ." 11, 6, "But if it be of works, it is no more of grace; otherwise work is no more work." 13: 9, "Thou shalt not bear false witness." 1 Cor. 6: 20, "and in your spirits which are God's." 7: 39, "by the law." 11: 24, "Take eat." Gal. 3: 1, "That ye should not obey the truth." Phillipians, 3: 21, "That it may be fashioned." Colossians, 1: 14, "Through his blood." 1: 28, "Jesus." 1 Tim. 2: 7, "In Christ." 3: 3, "not greedy of filthy lucre." 4: 12 "in spirit." Hebrews, 10: 9, "O God." 11: 13, "And were persuaded of them." 1 Peter, 1: 23, "forever." 1 John, 4: 3, "Christ came in the flesh." Rev. 1: 8, "the beginning and the ending." 5: 14, "Him that liveth forever and ever."

In the foregoing omissions, I find that Mr. Campbell has strictly followed in the steps of the Unitarian editors of the "*Improved Version.*" He has even been bolder than they; for in a number of instances, the clauses which they enclosed in brackets, (thereby intimating that there was not a sufficient proof of their spuriousness,) he has had the hardihood to *omit altogether.* We cannot trust ourselves to speak the sentiments we entertain of such atrocious treatment of the word of God.

Out of all the foregoing passages, Drs. Campbell, Doddridge, and Macknight, *have not omitted a single word or phrase* in their version of the New Testament, and yet Mr. Campbell omits them all, *and not less than five or six hundred of others*, and still pledges himself that the version which he offers to the public is by "Drs. Campbell, Macknight and Doddridge!"

But this is not the worst of it. He has even left out of *their* version, as he calls it, passages, for the genuineness of which they strenuously contended. Take a single specimen. In Rev. 1: 11, (and it will be recollected that Dr. Doddridge was the only one of the three doctors who translated the *Revelation*,) Mr. Campbell omits, "I am Alpha and Omega, the first and the last." It is on this clause that Dr. Doddridge has the following note: "I cannot forbear recording it,

that *this text has done more than any other in the Bible, toward preventing me from giving up to that scheme, which makes our Lord-Jesus-Christ no more than a deified creature.*" Yet does Mr. Campbell make the reader believe *that this very text* is omitted by Doddridge. The same thing is true in relation to passages contended for by the other translators; by Macknight for example, in 1 Cor. 10: 28, &c.

I have myself examined and compared with Griesbach, upwards of three hundred passages from which Mr. Campbell has omitted words, phrases, and texts, nor have I examined, by many hundreds, all the passages. The reader will be satisfied of this when I inform him, that Mr. Campbell, in the controversy with a "Friend of Truth," was compelled to admit that he had altered the language of Drs. Campbell, Macknight, and Doddridge, in the translation, about *three thousand times.* And the Rev. Mr. Jamieson, before spoken of, states that, upon comparing together the first and second edition of this pretended translation, as far only as Matthew's and Mark's Gospel's he found in this short compass upwards of six hundred alterations in *phraseology, and upwards of one hundred in doctrine.*

But what is the conclusion to which an unsuspecting reader must be led, who confides in the declaration of Mr. Campbell? One would imagine that no book was ever issued with more scrupulous care bestowed upon it in order to have it correct. And yet I venture to affirm that there never has been a work stereotyped with half the glaring evidences of carelessness, that are to be found in this. I will specify a few instances. In his appendix, Mr. Campbell, after Griesbach, pronounces the phrase "*And he followeth not with us,*" in Mark 9: 38, to be spurious; and tells us that it is "*rejected* from this improved version;" and yet by turning to his text we find it still there! So little has been the care with which he has prepared this work, that he has not even compared his list of "spurious readings" with the text. He also professes to omit the words, "And turning to his disciples he said," from Luke 10: 23, pronouncing them, in like manner, to be spurious; and telling us in the appendix that he has rejected them from the text: but, on turning to the text, we find them still there! The word "*you,*" in Colos. 1: 10, he, after Griesbach, pronounces to be *spurious*, and says that he has *rejected* it from his version; but, on turning *back*, we find it still there! So shameful has been his negligence, while professing to correct the word of eternal life, that he has not only not troubled himself to compare his *spurious readings* with the text itself, but has made up his appendix by just running over the margin of Griesbach's text and collecting the readings which *he* denominates spurious. In this way he has pronounced many readings spurious which are still in his text.

He has followed Griesbach so implicitly in this respect, as even to copy his references; e. g. in his appendix he tells us, after Griesbach, that the word "Jesus" is left out of John 1: 44, when that word was never in the verse.

Thus without even consulting his text he followed Griesbach in numbering his verses. See his Testament on John 9: 28, also, with appendix. We have not room to specify every instance of this grievous negligence, but the following is too glaring to be passed over. From Phil. 3: 16, he omits the words "Let us walk by the same rule, let us mind the same thing," and he also declares that he has from the same verse rejected the following clause: "In order that it may," when such a clause *was never in the text.* These astounding disclosures, show that, notwithstanding all his professions to the contrary, he has not even been at the pains to give his book *a cursory perusal*, before issuing it. And remember, reader, we copy all these from the FOURTH EDITION STEREOTYPED.* Such has been the care he has taken, while engaged in expunging from, and adding to, that word which is the savor of life unto life, or of death unto death, to immortal souls! This is the book of which he says, in the preface, "Aware of all the difficulties in the way, and most solicitous to have the stereotype pocket edition of this work as perfect in its typography as any

* Since the appearance of my Essay, Mr. C. has, probably, corrected these astounding evidences of a carelessness, which is as culpable as it is horrible. This can, however, in no sense relieve him from the force of the foregoing statements, as contrasted with his high pretensions of such superior accuracy.

in existence, we have been at the labor and expense of preparing two editions at the same time, so that any errata, after the sheets of the third edition were worked off, might be corrected in the standing form of the pocket edition," etc. Here, reader, are the naked facts of the case.

As Mr. Campbell professes to rely upon Griesbach as his chief authority for omitting the foregoing words and phrases from his texts, (which profession is, however, most untrue, for he goes further not only than Griesbach, but even than the editors of the Unitarian "Improved Version," in rejecting passages; and he also refuses to admit passages which Griesbach has inserted,) it may be desired by some who have not the means fully to investigate this subject, though most interested in it; that the Christian public should be acquainted with the character of this favorite authority of Mr. Campbell. No one can entertain a higher respect for Griesbach's talents and learning than myself, yet notwithstanding a few remarks in his preface to Vol. II. of his critical edition of the Greek Testament, Unitarians, as Dr. Brownlee remarks, do claim him.

The reader, however, will judge from the following, with what sentiments a serious Christian ought to regard this gentleman's claim to be a follower of Christ. De Wette, a famous professor of neology in the University of Berlin, *maintains that the Pentateuch was composed about the time of the captivity; that the Jewish Ritual was of gradual formation, accessions being made to it by superstition; and that the Book of Chronicles, (which says he, "Is filled with scraps and inconsistencies,") was foisted into the canon by some of the priesthood, who wished to exhalt their own order.* His *Beiträge* containing these sentiments, was published a while before the death of Griesbach, and actually came out recommended by him. He says:

"*If you object to the young literary adventurer,* (De Wette) *that he has endeavoured to bring Judaism into disrepute, my answer is, that it is no more than Paul himself has labored to do.*"* This then is the man whom Mr. Campbell has professed to follow in his version. Could Paine, or Voltaire, have said more, in so few words, against the Bible?

That he should not be followed implicitly, will appear, if we consider that many of his statements are false; many of his conclusions not supported by their premises. In frequent instances, his premises lead to conclusions quite the reverse of his own; while other critics, of as high repute as Griesbach, have published critical editions of the Greek Testament, in which they approximate much nearer the Received Text than he.

1. The celebrated *Nolan*, in his Greek Vulgate has fully shown that the *criteria*, by which Griesbach has made his decisions are fundamentally erroneous.

2. The learned Wakefield pronounces Griesbach's testimony respecting a matter of fact, to be "*infamously false.*"—Griesbach asserted that the reading of Acts 20: 28, in the Ethiopic version was, the "church of *the Lord*," and it is this to which Wakefield refers. Yet, on the credit of Griesbach, Mr. Campbell, (though professing to give the version of Doddridge,) reads it in the same manner.

3. Dr. Lawrence, who examined this subject very profoundly, in a tract entitled "Remarks on the systematical Classification of Manuscripts adopted by Griesbach in his edition of the Greek Testament," has shown that the general principles of that particular classification employed by Griesbach, as the groundwork of all his critical emendations of the *Textus Receptus*, are most incorrect. He illustrates the difference between Griesbach's principle of classification and his own, by an application of both to the disputed text in 1 Tim. 3: 16, *where his own produces a conclusion precisely the reverse of that which has been yielded by Griesbach.* Yet Mr. Campbell, without any hesitation omits the word "God" in that passage on the authority of Griesbach. In the same essay, Dr. Lawrence has likewise shown that Prof. Griesbach's account of facts is frequently *very erroneous.*

4. But Griesbach is far from being the only recent editor of a critical Testament, to which the great body of critics attach importance. The celebrated *Matthaei*, styled by Dr. Middleton "the best Greek scholar that *ever edited a Greek*

* See Stuart's Letters to Channing, p. 146, 147.

Testament," published a Critical Testament in twelve volumes, which approaches much nearer the received text than Griesbach, with whom he is at variance.

The famous Eichhorn, after giving a high character of this edition of Matthaei, says: "For a long time I have followed the *middle path* between the two parties." The whole system of classifying MSS. which lies at the very foundation of Griesbach's decision, is rejected by Matthaei as entirely worthless. Thus agreeing with Mr. Nolan and Dr. Lawrence.

These observations, and numerous others of similar import which might be made, show how little reason there is for attributing so much weight to the decisions of Griesbach, as is done by many. If Mr. Campbell's statements respecting his own acquirements in literature, and his qualifications as a translator, are to be relied on, he certainly knew better.

It may be said that many of the passages omitted by Mr. Campbell do not affect the great leading doctrines of Christianity. Be it so; yet the omission of passages which do *not* affect the vitals of Christianity, (when no sufficient reason is offered for their omission,) affords an excuse and thus prepares the way for leaving out others that do. One of the finest geniuses and most accomplished scholars that America has yet seen, has well observed: "Only unsettle the popular mind as to any one object which it has been accustomed to venerate, and the perversion of it with regard to many others is much facilitated."*

But many of Mr. Campbell's omissions *do* affect the leading doctrines of Christianity. For besides the foregoing long list of passages, he has omitted a great number of others, (not one of which is omitted by Drs. Campbell, Macknight, and Doddridge,) which go to support the doctrine of the Trinity, the proper deity of Christ, and the personality and deity of the Holy Ghost. The following are some of them:

1. The Trinity.—This doctrine is supported by Colos. 2: 2. "To the acknowledgment of God, (i. e. the Spirit,) *and* of the Father, *and* of Christ." Mr. Campbell invalidates this proof, by omitting the words, "and of the Father, and of Christ." He omits also, 1 John 5: 7, a passage which, with the highest deference to the gentlemen who have abandoned it, I am bold to say, not only never has been proved spurious, but never can be, at least on the ground now taken against it. It is granted freely, that in the very few *ancient Greek MSS.* that now exist, this text has not been found; and this is granting all that is demanded, so far as regards the premises. But what then? Why—*therefore*, the text is spurious! This conclusion *may* be legitimate; but the connection between it and the premises is not obvious to my mind.

2. *Mr. Campbell omits also the following proofs of the eternal power and Godhead of Christ.*

It is well known that when the New Testament writers apply to Christ, from the Hebrew Scriptures, the name of Jehovah, they always translate it by Κύριος, *Lord*, thereby evincing that Jesus is Jehovah, as in Matt. 3: 3. Proofs of this kind Mr. Campbell has expunged in abundance: e. g. Mark 9: 24; 2 Cor. 4: 10; 2 Tim. 4: 1. In Matt. 23: 8, in the phrase, "One is your Master, even Christ," he omits the words "even Christ." From Phil. 4: 13, "I can do all things through Christ that strengtheneth me," he omits "Christ," and has it "I can do all things through him who strengthens me." From Colos. 1: 2, he omits the phrase, "The Lord Jesus Christ," and thereby invalidates the evidence that "grace and peace" come from the Lord Jesus Christ, equally as from God the Father. In Jude 4, "Denying the only Lord God, even our Lord Jesus Christ." Knowing that the connective must here be rendered by "even," he omits the word "God" from the text, and thus renders it: "Denying the only sovereign Lord, even our Lord Jesus Christ."

He leaves out also the word "God," from Acts 20: 28, (*without giving the least notice in his appendix,*) though Griesbach himself declares that he is not by any means satisfied with fully rejecting it. "Feed the Church of God which he has purchased with his own blood." From Rev. 1: 11, he omits the whole clause where Christ says of himself: "I

* See Works of Dr. Mason, Vol. III. p. 260.

am Alpha and Omega, the first and the last."

From 1st. Tim. 3: 16, he omits the word "God." The text reads: "Great is the mystery of godliness. God was manifest in the flesh." Mr. Campbell makes it read, "who was manifest in the flesh."* In our common version of the Bible, 1 John 3: 16, is thus rendered: "Hereby perceive we the love of God, because he laid down his life for us." Mr. Campbell has it, "the love of Christ." The reader can judge for himself of the object of Mr. Campbell in this alteration.

Again, though Mr. Campbell is very willing to follow Griesbach in rejecting proofs of the Deity of Christ, he has not had the honesty to follow Griesbach where he has inserted new proofs of the Diety. As for example, in the following instances: Acts 16: 7, "They assayed to go into Bithynia, but the *spirit of Jesus* suffered them not." Eph. 5: 21, "Submitting yourselves one to another, *in the fear of Christ.*" Colos. 3: 15, "Let the peace of *Christ* rule in *your hearts*," etc. These texts, being parallel to others in which God is spoken of in precisely the same manner as they speak of Christ, furnish an unanswerable argument in favor of his Deity; which those Unitarians who follow Griesbach are called upon to meet. But Mr. Campbell concluded it was much the easiest way to omit these emendations altogether; though he has followed Griesbach in others, where the Deity of Christ is not so clearly expressed, as e. g. Rom. 15: 29; 2 Thes. 2: 8, etc.

3. *The Holy Spirit.*—Being sick at heart from witnessing the continued exhibitions of depravity, brought to view by the investigation of this subject, we have omitted many passages which should be dwelt upon in considering the preceding topic; and for the same reason shall give but a few specimens under the present. Jude 20, Dr. Doddridge renders, "Praying with the Holy Spirit," but Mr. Campbell gives the Unitarian rendering, "Praying by a Holy Spirit." And this Mr. Campbell styles the translation of Drs. Doddridge and Macknight! 2 Thess. 2: 13, "Through sanctification of the Spirit;" Dr. Doddridge renders it, "By sanctification of the Spirit;" Mr. Campbell, for obvious reasons, prefers to render it, "Through sanctification of Spirit." 1 Pet. 1: 2, Dr. Doddridge renders, "By sanctification of the Spirit;" Dr. Macknight, "Through sanctification of the Spirit;" but Mr. Campbell has it, "Through a sanctification of the Spirit." Thus does he do away with the personality of the Christian Comforter. Acts 6: 3, "Look ye out seven men full of the Holy Ghost and wisdom;" Mr. Campbell has it, "Full of Spirit and wisdom;" not only departing from Doddridge's version, but even going further than the Unitarian editors of the "Improved Version." For they, not feeling at liberty to expunge the word "holy," enclosed it in brackets. But omitting other instances similar to those above, we will name but one more, as a specimen of what Mr. Campbell has done in numerous instances, where he feared that it might appear too glaring to omit the words altogether. Gal. 4: 6, "The Spirit of his Son;" Drs. Doddridge and Macknight both give it the same rendering; and understand the Holy Spirit to be here referred to. But Mr. Campbell disposes of the Holy Spirit, by giving the passage the following expression; "The spirit of his Son." The alteration consists only in the change of a capital letter for a small one; but every one knows, that whenever in the New Testament the word *Spirit* is employed to designate the Christian Comforter, the first letter is a capital; though when used in any other sense it is not so.

Since the appearance of my Essay, as well as previous, other writers have spoken of this production of Mr. C. with a severity which I cannot but think is fully merited.

One writer in the New York Evangelist of Nov. 10, 1842, says, "It is not the translation of Geo. Campbell, Macknight, or Doddridge; either collectively or separately; as a whole or in parts. It is a garbled mass, differing in important particulars from each and all of them." "It is a gross falsehood, a libel on the memory of Philip Doddridge, to pretend that he even gave his sanction to a *translation* which renders the words

* I would refer the reader to an admirable article on this passage, in Bib. Repos., II., p. 57—80, by Prof. Stuart, of Andover.

baptize and *baptism*, by the words *immerse* and *immersion*."

Another writer (Oct. 19, 1843,) says, "What is our surprise then, in examining the commentaries of these divines, to find that he (Mr. C.) has completely changed the majority of those passages which are essential to prove the peculiar points of his belief?" And then referring to this and other facts in relation to this book, he says, "What, are we left then to conclude from facts such as these? There is but one conclusion, and that is this: in order to give respectability and currency to the work in the community, he, without justice or integrity, palmed it off as the work of men who had almost nothing to do with it. And in the light of these facts, we are compelled to pronounce this one of the grossest deceptions ever practiced upon men." See also Jennings' Debate, pp. 123—142. M'Calla on Baptism, pp. 94—117. Dr. Cleland's Strictures, pp. 32—47.

CHAPTER VIII.

A REVIEW OF THE CAMPBELLITE CONTROVERSY.

Before closing our work we have thought it to be important to consider what Mr. Campbell has offered in reply to our former Essay; and in doing so shall also give a brief outline of the Campbellite controversy in general.

Upwards of thirty years ago, Mr. C. abandoned the ministry of the Gospel in the Presbyterian church and united with the Baptists. He, being confessedly a man of some talent, and possessing a smattering of Latin and Greek, was looked upon by our Baptist brethren as quite an accession: for his union with them was before the establishment of their present respectable literary institutions. He was therefore joyfully hailed by them as an able and efficient co-worker in this department of the Redeemer's kingdom.

Awhile after his union with our brethren, he begun to evince a restless disposition to justify the step which he had taken in abandoning Pædobaptism, and the Gospel mode of administering baptism by applying the water to the subject of the ordinance, instead of applying the subject to the water. And being a man of great skill and tact in oral discussion, (as his splendid victory over the notorious Robert Owen, in 1829, has shown,) he desired a public debate with some Pædobaptist. Ultimately, in 1820, his defiance was taken up by the Rev. Mr. Walker of the Presbyterian communion. It is not derogating from Mr. Walker's talents and amiable character to say that in controversial tact he was not a match for his adversary. He defended his cause nobly, but seemed to be amazed at the "immense piles" of Latin and Greek Lexicography, versions, &c., &c., which Mr. C., for the sake of display and effect, had brought upon the platform. The report of the debate, afterwards published by Mr. C., is bitterly complained of by Mr. W. as doing him the most gross and palpable injustice, and he subsequently exposed it in a publication, to which one of the Moderators also added a dozen pages of exceptions which he had taken to the same report.

The victory was, of course, claimed by both parties. But the Baptists being the more numerous, Mr. C. was emboldened to reiterate his challenge; proposing to prove that infant baptism was "injurious to the well being of society *both religious and political*." This challenge was before the public for several years, ere it was accepted, and the consequence was, Mr. Campbell's popularity increased greatly. At length the Rev. Wm. L. M'Calla, of Kentucky, being made acquainted with the fact, (while on a journey,) that such a challenge from Mr. C. existed, at once opened a correspondence with him, which terminated in a debate at Washington, Kentucky, in October, 1823. Mr. C., in this debate, found a man who, in controversial tact, was fully his equal; and, except among Mr. Campbell's partizans, the fair impression seemed to be that he had met with rather more than his match. Mr. C.'s brethren, however, still claimed the victory; and his great facility in composition, enabled him to prepare a report of the debate very speedily, which, among the Baptists, was popular beyond all precedent. This work Mr. M'Calla exposed in a pamphlet of 150 pages, octavo, entitled, "*The Unitarian Baptist of the Rob-*

inson School exposed;" and subsequently has demonstrated, in his argument, published by himself in an octavo volume of 400 pages, that Mr. C. has been guilty of unfairness scarcely credible in any man: and that he has not only omitted, in his report of the debate, entire topics in Mr. M'Calla's argument, but has actually also omitted his real speeches and substituted for him others entirely new and irrelevant.

The Baptist brethren however, attributed the victory to Mr. C. fully and unequivocally. His work was received by them with the highest applause, and the commendations bestowed upon him were calculated to make Mr. C. think that he was the most eminent theologian in the land. He had the weakness to publish some of these fulsome panegyrics, and they contributed greatly to his influence in the West.

It was now that he determined, (as Dr. Fishback remarks, see Chap. I. above,) to do great things for the Baptists. Previous to his debate with Mr. McCalla, he had adopted the sentiment of remission of sins by immersion. And about this time he commenced his well known "Christian Baptist," in which begins his formal crusade against evangelical religion. His influence in the Baptist church was unlimited, and it was considered as almost sacrilege to hint anything against the soundness of a brother who had merited so well of the denomination. No man ever knew better than Mr. Campbell, how to make the most of such things; and accordingly, he succeeded in leading a vast multitude of his brethren along with him, in his speculations, until his whole system was fully developed.—His Christian Baptist was a great favorite, until the full developement of his system; and was hailed with joy by all kinds of errorists. The "*Reformation*" which Mr. C. formally begun in this work, was seconded by the Gospel Luminary, the Christian Messenger, and all the other Unitarian partizan papers. You can scarcely open one of these papers without finding them exulting at having such an ally as "brother Campbell." See for example Gospel Luminary, Vol. III. p. 252, New Series, and Vol. IV. p. 32, and the Christian Messenger, *passim.* One Unitarian Minister, in writing to B. W. Stone, says: "Brother Stone,—I have been a constant reader of the Christian Messenger, and Christian Baptist, and with much pleasure view *how truth can triumph over error.*" Gosp. Luminary. Vol. IV. quoted from the C. Mess.—Another Unitarian Minister says, "Liberal feelings and ancient Christianity are certainly progressing. The Christian Messenger, and Brother Campbell's Works are producing a happy influence in this country." Vol. IV. p. 30. And another of their Ministers says: "The *good cause* of religion is still, I think, *progressing* gradually. Among the Baptist brethren in this State, *divisions abound,* so that it is not uncommon to find the father against the son, and the son against the father, &c. Mr. A. Campbell's opinions are spreading rapidly among them," &c. Vol. III. p. 35.—And yet in these same works you find such revolting language as the following: "The doctrine of the Trinity is in very low repute in the West; it has received a deadly wound, and physicians are scarce." p. 33. And also such notices as the following, of that wretched tissue of blasphemy, written by "Elder Kinkade," from which we have quoted so copiously in a foregoing Chapter:—"Bible Doctrine.—Elder Kinkade's book on Bible Doctrine, may be had at 266 Bowery. A discount of 25 per cent. will be allowed to agents. Orders addressed to S. Clough, will receive prompt attention." p. 36. This "S. Clough" was editor of the periodical from which this notice is taken; and it shows in what repute among "brethren" of Mr. C. was this vile and infamous production.

Such things as these were truly well calculated to alarm the evangelical portion of the Baptist denomination; but it was long before any thing was attempted by them against him. They had so exceedingly boasted of his accession to their ranks, that they could not at first bring themselves to cast him off; and then again, he had done them much essential service in defending their views of baptism, and justifying their exclusion of other denominations from the communion table. They were therefore willing to think that he had been misunderstood, and that if erroneous, he might by mild

means yet be induced to abandon his errors.

Meanwhile, Mr. C. faithfully improved his opportunity; and as he was still recognized as a Baptist Minister, in full standing, he run riot over the churches of his denomination in every direction.—In every conceivable way did he propagate his errors, until at length, among the dense Baptist population which, so to speak, encircled him, one solitary voice was heard protesting against his grievous corruptions of Gospel doctrine, and also faithfully admonishing the community to be upon their guard against his insidious movements.

The brother who thus came forward, and almost immolated himself (being every where surrounded with the most bigoted partizans of Mr. C.) was the Rev. Mr. Greatrake of the Baptist Church. He urged and entreated his brethren to be upon their guard; pointed out in a masterly style, the pernicious errors of Mr. C., and besought his brethren to ask themselves whether they were willing to abandon the spiritual religion of Jesus, for a wretched substitute of the sheerest formality. He admttted that Mr. C. had done some service in defending the views of the Baptist Church; but what then, said he, are we, therefore, to suffer him to lead us into the most fatal and soul-damning delusion? but yet all these admonitions were in vain;

"His zeal
None seconded, as out of season judged,
Or singular and rash.—And from their midst he pass'd,
Long way through hostile scorn, which he sustained
Superior, nor of violence fear'd aught;
And with retorted scorn his back he turned.

Ultimately, however, it was found that the evangelical portion of the Baptist Church could not sustain itself, should its people continue to recognize Mr. C. And they made the effort to rid themselves of him. A mighty struggle commenced, which shook to its centre the whole denomination. Hundreds of churches were shattered to fragments; yet they finally succeeded, and the result may be seen by the quotations which, in the course of this work, we have made from their writings, and the minutes of their associations. A fierce controversy begun, and Mr. C. then formally commenced his career of denouncing and proscribing all evangelical denominations. His numerous satellites went abroad into all parts of the land on their mission of proselyting, and his sect, by their union with the Unitarians, has become very numerous.

Such is a brief history of this sect from its origin until the present time.

No denomination has however inherited so large a portion of Mr. C.'s anathemas and denunciations as the Presbyterians. His proscriptions of them have all the gall and wormwood of friendship turned to hatred. Continually in speaking of them he seems to act as though he were resenting a personal injury. And it is certain that had it not been for the learning and intelligence of some presbyterian ministers, such as Dr. Cleland, Dr. Jennings, Rev. J. C. Stiles, and others, the progress of this apostacy would have been much less restricted than it now is.

The occasion of my own collision with this sect is as follows. While in the discharge of my pastoral duties in Pennsylvania in 1834, an adroit and bold proselyting follower of Mr. C. (an English physician,) came into the bounds of my congregation, and commenced holding a series of meetings. Being thoroughly acquainted with the arts which they employ on such occasions, I, so soon as I had heard of the gentleman's intentions, made them known to my people from the pulpit, and told them that if they had any curiosity to hear the speaker, by all means to go,—adding also that the bare supposition that they could be injured or misled, by any advocate of such a tissue of nonsense, would be an implication of their intelligence and common sense, such as I should be exceedingly grieved to think there could be any foundation for. The prospect of his coming had produced a very great sensation throughout the community, and an irrepressible desire to know what the "new doctrine" was. In due time he came on; and (it having been the custom of ministers elsewhere, to warn their people not to attend his meetings, a fact of which I was aware,) began his lecture with the remark that, "Your ministers have told you not to come hear me preach, have they—well, I don't wonder at it, for they have reason to dread the consequence should their people venture to hear, or to think for themselves." But

here one of the orator's friends touched his elbow, and whispered to him that such was not the fact; for "Mr. L. had rather encouraged his people to go and hear for themselves." The effect of this upon the audience was eminently happy.

I myself attended on an afternoon: and he being apprised of my being present, challenged me to dispute with him respecting regeneration, &c. I assented at once. But after that day's discussion could never prevail upon him to meet me again. An influential man in the community, (a member of my congregation,) was deputed by me, to wait upon the preacher, and solicit his consent to continue the debate, but could not prevail upon him to do so. My friend being an extensive manufacturer,* stated to the Dr. that if he would only consent to the proposal, the manufacturers in the district would suspend their operations for the purpose of affording their people an opportunity to attend: but the Dr. would not consent, and the effect was that the little colony of the Campbellites, which had already become organized, dwindled away and came to nothing.

I prepared, also, and delivered a course of lectures, exposing the doctrines of this sect; and subsequently at the instance of my friends, published the substance of them in the "Christian Gazette" of Philadelphia. And in 1838, it being suggested to me by Dr. Peters to furnish an Article on Campbellism for the Biblical Repository, I prepared the Essay, which appeared in that periodical in 1839.

I owe it to myself to be thus particular in making these statements, on account of the numerous and glaring misrepresentations which Mr. C. has circulated, respecting the cause of my appearing against his system. Nothing could have induced me to undertake the wretched drudgery of wading through his uninteresting and often disgusting caricatures of the word of life, but an imperious sense of duty to God and to my fellow men: I could not with a clear conscience refuse to undertake the labor which Providence had plainly assigned to me. But I have been abundantly rewarded already by knowing that my labors herein have been blessed both in this country and in England wherever heresy prevails.

This Essay has been substantially incorporated with the present work. In Mr. C.'s reply to it, he was not able to overthrow a single position, nor could he be prevailed upon to enter into the real merits of a single question therein discussed. Some things which he has complained of as personal, I have now omitted, finding that they did not strictly enter into the merits of the controversy; and it was to such things mainly, that Mr. C. in his reply endeavored to divert the attenton of his followers. In addition to this, he made a violent attack upon me personally; and has kept it up pretty well ever since, though I have not thought it necessary publicly to notice any thing which he has advanced, it having been my intention to prepare the present work, in which all that is necessary to be offered could be at once said.

It is Mr. C.'s usual custom, to dispose of his opponents in this way, when he is unable to answer their arguments. A weak opponent, who can get no advantage over him, he will extol to the skies. He will speak of their acuteness, magnanimity and candor, &c. to give the public an idea of his "*impartiality*," and to make his own victory appear the more considerable. But he has, without exception, assailed the honesty, candor, motives—or in one word, the moral character of every one whose arguments are too hard for him. After Mr. M'Calla's victory over him, Mr. C., with an industry which evinced how much, in his estimation, depended upon it, raked together and published whatever could be tortured into an unfavorable representation of him, respecting a trifling difficulty which, it was said, Mr. M'C. had had with some members of his church. The accomplished Dr. Jennings, who gave Mr. C. so signal an exposure and overthrow, in a public debate in Nashville, Tenn., Dec., 1830, he styles "a prostrate antagonist;" and assails his moral character in every conceivable way: calls him directly, a *great liar*, says his work is "*a forgery*," and "too gross a tissue of falsehood for any *decent* Presbyterian in America, who knows any thing of

* The occurrence took place at Rockdale, (Del. co. Pa.) on Chester creek. It is an extensive manufacturing district.

our (Mr. C.'s) views, writings, or history. *It is as great a fraud and imposition as was ever printed in America.*" Har. for 1839, p. 508. Of the Rev. Mr. Fuller, of the Baptist Church, who was appointed by the "Savannah River Baptist Association," to draw up the address from which we quoted in Chap. VI., Mr. C. says: "To expose such a *pretender* and such misrepresentation, would indeed be a work of supererogation." Har. for 1840, p. 236. Of the Rev. Dr. Brantley he says, (referring to an article from which we quoted in Chap. VI.) "I say *he knows better than to think* that he does not falsify and misrepresent my views and practice." He accuses him also of "flagitious falsehood." Har., 1834. He calls the Rev. Mr. Jamieson, who proved rather too much for him at Mt. Sterling, Ky., "a very self-conceited and self-confident preacher." Har. 1840, p. 82. And against Dr. Sleigh, who challenged him to a discussion, and whose transcendent qualifications for oral debate Mr. C. was aware of, he published a tissue of vile and actionable calumnies collected from infidel papers, for which, (as Dr. S. informed me,) he had the meanness to apologize in a *private* letter, in order to stay a threatened civil prosecution. The Rev. J. C. Stiles is an "*unprincipled adversary*;" and even the venerable and learned Rev. Dr. Cleland, is perpetually assailed with all the scurrility and calumny, which Mr. C. and the correspondents of the Harbinger can rake together. For awhile after the appearance of my Essay, I was, in this department, "*lord of the ascendant*," till Dr. John Pye Smith, of Homerton, Eng., venturing, in his work on Scriptural Geology, to refer to my Essay, I was at once dethroned from the "ascendency," and Dr. S., without ceremony, appointed to be my successor. He is accused of "unfounded falsehood," and of a sectarianism "necessarily falsifying, detracting and calumniating;" and, in *much mercy* to myself, Mr. C. adds, "I think that *even Landis himself* is transcended in this baseless imputation." Har. 1839, p. 534. And that I am *now* considered as *no worse* than my brethren, may further be seen by the following extract: "The *most bigoted and intolerant Pædobaptists*,—like Miller of Princeton, and Kurtz, of Baltimore, and Landis, of Pennsylvania, *seek to defame us*," &c. Har. 1840, p. 559. These may serve as specimens of Mr. C.'s method of conducting this controversy; and will prepare the reader to appreciate his "Review" of my Essay.

I shall now proceed to give an outline of his Reply, and a narrative of the controversy as it relates to myself, since 1839.

In preparing the exordium of his *Reply*, it is evident that Mr. C. was thinking of the ancient rhetoricians, and of their precept in reference to the object to be attained by this part of a discourse; for, after referring to my motto, he begins as follows: "When truth or character is at stake, we ask no favors from friend or foe. We demand investigation. We challenge criticism—fair, honorable, impartial criticism. We fear not the tribunals, nor the canons, nor the decisions of enlightened, high-minded, honest criticism, however severe; but the petulant cavils of saucy sectarism, the acrimonious quibblings of cynical piquancy, the mawkish disdain of affected sanctity, and the supercilious denunciations of wounded pride—of *ex cathedra*, swollen, pampered orthodoxy, I can not endure." Har. 1839, p. 481.

He next proceeds to file a bill of exceptions to my jurisdiction in the case, on the ground that I had been "engaged in a controversy with him in former years;" and from this fact "*demonstrates that Tetzel, to say the least, was as well qualified*, and as impartially prepared to review Lutheranism, and Luther's version of the Bible, as the aforesaid Rev. R. W. Landis, is to do either myself, or any thing I have written, justice before the public." He then proceeds, in illustration hereof, to refer to a childish misrepresentation, which he had made of a criticism of mine, on Acts 22: 16,* in his Harbinger of 1835. I never even descended to reply to his misrepresentation, and yet he pretends that I was "one of his special opponents," Harbinger, 1839, p. 335, and had been "engaged in a controversy with him in former years." Bib. Repos. for April,

* Reddere auditores attentos, benevolos, dociles.

1840. But if even I had been thus engaged with him, (which, however, is not the fact, as the reader has already seen,) would this disqualify me for republishing my controversy, or writing anew? And yet, so pressed is Mr. C. for something to say, which can have the appearance of weight with his sect, that he is obliged to assume such preposterous principles as this, in order to make the impression that my work is unfair, and does injustice to his views.

He then says that "He (i. e. myself,) next affirms some half dozen of palpable falsehoods concerning my early history, emigration to this country," &c., and he reads me a lecture for attempting to sustain these my statements by referring to "*that most infamous libel of his sentiments*," written by Dr. Jennings. These references are omitted by me in the present work, because they do not enter really into the merits of the controversy. But Mr. C., glad of any opportunity to evade the true points at issue, knows not how to give up dwelling upon such irrelevant matters. He therefore continues by remarking that his "impartial and benevolent reviewer" would have been "less indecorous and malignant," if he had not "preambled his review with such a phalanx of ungrounded assertions, unmanly imputations, and viperous calumnies;" which, (continued he) "evinces him to be wanting of every primary attribute of an impartial Reviewer, and more eminently fitted to abuse than to convince."

"Still," says he, "I cannot but be thankful for the timous display of his acrimony, sinister feeling and prejudice." And, as he can always exactly tell beforehand how his sect will decide any matter, *provided they can only first learn his own view of it*, he adds that "his (my) *failure* in the end cannot now be imputed, either to want of determination, or to lack of zeal in the cause of defamation. We shall then, *with all calmness and self-possession*, (*!!*) proceed to the examination of this monstrous thing called Campbellism." Here ends the exordium.

The self-same "*calmness and self-possession*" with which he thus begins, is continued through the whole review, comprising about 50 closely printed octavo pages; and it has ever since been characteristic of every reference which he has made to myself or my Essay.

He next proceeds *to deny* that his views are ambiguously expressed in his writings. This denial is followed by an admission that I have rightly exhibited *his views of faith*, which he here also labors to defend. Then referring to a quotation which I had made from Dr. Jennings' *Debate*, and by a misprint referred to it simply by the title *Debate*, instead of "*Jennings' Debate;*" Mr. C.'s "calm ness and self-possession" exhibit themselves in the following style: "Did you know, Dr. Peters, that this is an unmanly, an unchristian attempt to impose upon your readers the words of a weak and prejudiced opponent as though they were mine? Positively, to all who will examine, it must appear a most jesuitical attempt;" and he says that I pretend to refer to his own "*Debate*" on the subject, though he never published a work on it with this title. In the Repository of July 1840, I have fully shown however that the quotation expresses precisely the Doctrine of Mr. C., as he has elsewhere expressed it in his own words. But the omission of "Jennings," before "Debate," he thought afforded him an excellent opportunity to undervalue my reputation for fairness, and must by consequence, lead his readers to infer that I no doubt have drawn up an unfair representation of his views.

In the next place, he refers on p. 486—488, to a number of quotations, which I had made from his works expressing his views of faith, *every one of which*, he admits *is correctly and fairly made;* and he proceeds to justify the doctrine which they express. But so desirous is he, not to let me derive any *credit* from this admission, as to my fairness in quotation, that he is determined to say something to prevent it, and yet scarcely knows what; till at last, says he, (and in reference to these same quotations,) "He is too gross, and undiscriminating a reader of the Bible, and of my works, ever to be depended on in his quotations or comments:"—thus denying his own admission that I had quoted him fairly.

He next quotes my general summary of his views respecting regeneration.—And though he neither refers to, nor at-

tempts to explain his language which I had quoted, sustaining my statement of those views, he, without hesitation, affirms that "this portion of the review, is a tissue of misrepresentation and perversion, from beginning to end," "false and delusive," containing "much imposition and deception:" And he attempts to make a puerile and unavailable distinction between "temporal and eternal salvation," which in no conceivable way can affect the matter under discussion.

This part of his review was transferred by him to the Biblic. Repos. for April 1840. And in relation to this broad denial by Mr. C. of the positions which I had taken, Dr. Peters thus remarks, in a note, on p. 480. "If the reader will recur to Mr. Landis' article, p. 99, seq., he will find the foregoing propositions fully illustrated and fastened upon Mr. Campbell, by ample quotations from his writings and publications. This defence, therefore, strikes us as an evasion of the points at issue, and we think every intelligent reader will see that Mr. C. has much more reason to *confess*, than to *complain* of want of candor. And we cannot see that his following remarks on his definition of the words 'salvation,' &c., relieve him in any measure from the point of Mr. Landis' statements."*

After this attempt to get his readers into a foggy atmosphere, Mr. C. next proceeds to the subject of remission of sins; and accuses me of "flagitious perversion." This accusation I have already noticed sufficiently in Chap. II. Sect. IV.

He then proceeds as follows: "My jaundiced friend has given us a string of propositions, syllogisms, and corollaries that *really confound me.* [This, I have no doubt is the truth.] I know not whether to regard him as acting the knave or the simpleton." He here refers to the statements which the reader will find in Section VI. of Chap. II., not one of them however, does Mr. C. attempt to meet. He passes all with a remark or two, charging them with absurdity: upon which Dr. Peters observes, that this is "an easy way of refuting an alleged slander. We advise the reader to examine Mr. Landis' grounds for the assertion here referred to."

* These same propositions are stated and illustrated in the present work, Chap. II. Sect. V.

By way of concluding this part of his review, Mr. C. remarks: "Mr. Landis is pre-eminently unfortunate in all his conceptions of this monstrous thing nicknamed Campbellism: He has less *discernment, or more knavery, than any theological pugilist I have ever encountered*," &c. p. 495.

Mr. C. next proceeds to review my expositions of his proof texts. He says "Our learned and critical reviewer takes up Jno. 3: 5. Tit. 3: 5. Acts 22: 16. Matt. 16: 16. Acts 2: 38, and endeavors to show that we have misapplied these scriptures in our controversy with the sects." p. 495. He is remarkably brief in this part of the review; nor does he attempt to grapple with my exposition of a single text. And yet in the Biblic. Repos. 1840, p. 486, he pretends that he has really done this, and refers his readers "to the Harbinger."

His exceptions to my criticisms, would actually disgrace a school-boy. For example, I had said that ὑδωρ was *constantly*, (I should have said '*frequently*,') employed in the New Testament, "*in a sense quite the reverse*" of the mere element water. Mr. C. quotes and comments on this remark, as follows: "On the contrary, he (myself,) assumes that it does not mean *water*, but 'constantly quite the reverse. Can any one tell what is quite the reverse of water! Is it fire, or earth, or spirit, or what?" Thus by omitting the words "*in a sense*," which makes the expression perfectly proper, he is enabled to show his wit in a low and childish jest.

In opposition to my remark above, he says that the term "water is never used figuratively in the New Testament, without "some epithet affixed or prefixed, as '*water of life*,' 'living water,'" &c. And in view of my assertion that it *constantly* is to be "understood *in a sense* quite the reverse," which he again repeats, he exclaims "what wild beasts there are yet living at Ephesus!! In what awful straits do these spiritualizers place themselves, while opposing the truth?" Now in my remark I contemplated the term as used in connexion with the "epithets" of which Mr. C. speaks. But if the reader would wish to see the extent of Mr. C.'s acquaintance with the Bible, as exhibited in the remark, that

when employed metaphorically, it always has such an *epithet connected with it:* let him consult Rev. 7: 17, and 17: 1, 15. Jno. 4: 15, Eph. 5: 26. 1 Cor. 3: 6—8. See also in the Old Testament, Ps. 23: 2, and 69: 1, and 73: 10. Prov. 23: 2. Is. 30: 20, and 44: 3, and 55: 1. Jer. 2: 13, &c. &c. And finally, though he professes to place no reliance on human authority, Mr. C., with his usual consistency, proceeds to refer to the Greek and Roman churches, &c., as sustaining his views of the passage against my exposition. He next proceeds as follows:

"Our erudite reviewer next attempts to take from us Titus 3: 5." Of this passage he gives my explanation fairly, though briefly, and adds: "He also quotes the Roman Catholic editions, [*edition*, for I expressly stated what edition I quoted,] of the Vulgate to prove him right, *while he acknowledges that the Rhemish translators departed from the common text of the Vulgate.*"

After thus briefly stating my view of this passage, he thus continues, and to sustain himself appeals to authorities, on whom he has "*no reliance whatever:*" "Suppose I should place the Westminster Divines, the Presbyterian Church, the Roman Catholic, and the Episcopalian, against Mr. Landis and the Vulgate. What then? Or suppose I should quote the Presbyterian Matthew Henry, [who did not write on this passage,] whose words (!) are sustained by all the preceding. What will Mr. Landis say?"—"But Mr. Landis will say I must not put him down by authority, but by argument. What then is his argument? It is this; that καὶ, often translated *and*, is sometimes translated *even*, and because sometimes translated *even*, it must be so translated here! But for what reason? *There is but one given*—the version must be so changed to enable Mr. Landis, to oppose my application of it! Irresistible logic!" See p. 497. This is sufficient to give, (in Mr. C.'s own words,) an idea of how he disposes of my criticisms and arguments; and let the reader please turn back to my exposition of this passage in Chap. III. and see if this be the *only reason* I have given for thus translating the word, or whether I gave it at all.

Mr. C. then attempts what logicians call the *reductio ad absurdum;* and ludicrously tries to show that if I am correct in interpreting καὶ in this passage, that, *therefore*, it ought uniformly to be so translated *wherever it occurs.* And thus, says he, we should have, "Repent *even* be baptized," "He that believeth, *even* is baptized:" and he says that "*Mr. Landis' rule*" would require them to be thus rendered, though he nowhere states what this rule is. And he adds, "See where his criticism ends! By this time I trust he will begin to believe that 'A *little* learning is a dangerous thing.'" Can any thing be more laughable than for a person to think that such nonsense as this is any refutation of the argument?

After quoting the foregoing line of poetry, Mr. C. proceeds in the following strain, which, if the reader can explain, in connexion with the above extracts, he certainly will deserve well of their author. "But is it a fact, as Mr. Landis would have his readers believe, that the Roman church interprets Tit. 3: 5, as not referring to baptism? *Our reviewer is mistaken.* Their words on that very text, are, 'As before in the sacrament of holy orders, so here it is plain that baptism giveth grace; and that by it, as by an instrumental cause, we are saved.' See Rhemish Testament, Tit. 3: 5, 'Translated out of the Vulgate, and first published by the English College at Rheims.' I care not an atom what the Roman Catholic or Protestant churches may say; *but I quote this to show how much credit is due to the quotations and comments of my pious reviewer,*" p. 498. In my exposition of Tit. 3: 5, I quoted the excellent edition of the Latin Vulgate, published at Basil in 1578: an edition, which, as the title avers, was the result of a most diligent collation of the best manuscripts. I took occasion also to remark, *as Mr. C. has observed above*, that the "*Rhemish translators had departed*" *from this edition;* and yet Mr. C., forgetting what he had said only a few lines before, now brings up this my admission "to show how much credit is due" to my "quotations and comments," intimating that I had *denied*, instead of *asserting*, the fact. And I have no doubt that many good Campbellites and Unitarians, who are, I presume, always accustomed to take Mr. C.'s latest assertion as the true one, believe to this day that I actually

denied that the *Rhemish translators* so interpreted Tit. 3: 5.

Mr. C. closes his observations on my exposition of this text, with the remark, "Indeed, I know no critic, translator, or scholar, living or dead, who has any fellowship for the bold and presumptuous gloss of this would-be critic of a matter which he does not understand."

Next come his remarks on my exposition of Acts 22: 16. Here he carefully conceals my explanation from his readers, and says, that "Mr. L.'s argument here is, that Paul was to wash away *his sins* by prayer and not by baptism." Now let the reader turn over to chap. III. and see if this be my "argument." Mr. C. employs the term "*sins*" here in a sense in which I have not employed it in my criticism; and as I stated also with special care. I had said that ἁμαρτίας σου, (thy sins,) does not here refer to all Paul's sins, but merely to the stains or reproach which rested on his character as a persecutor of the church; and that these stains could only be washed away, by his now uniting with that church. (But let the reader refer to the passage.) And yet the *entire reply* of Mr. C. to me, on this passage, is based upon this puerile misrepresentation. He makes his readers believe that I use the term *sins* here to mean *all* the sins of Paul.

He next proceeds to Mark 16: 16, and Acts 2: 38, on both of which passages he says that I agree with him. He pronounces a portion of my exposition "*very* judicious;" and says, "If I could think Mr. Landis was a sincere good man, and honest in this assertion, I would hail him as a brother." But as I have, in the conclusion of chap. V., said sufficient in reference to this "*agreement*" between Mr. C. and myself, it is unnecessary to add any thing here.

After dismissing these matters of criticism, Mr. C. proceeds to make a long quotation from Calvin, to exhibit, as he says, "his views of BAPTISM *as connected with* IMMERSION:"* which quotation, (like most that he makes to sustain his views,) is wholly and directly at variance with them. And yet upon his gross misunderstanding and misapplication of this quotation he predicates the following most polite and affectionate remark:—"Our Calvinistic opponents are *either very ignorant* persons of their own system, OR VERY GREAT KNAVES," p. 503. *Knave*, says Webster, is *a rogue, a false, deceitful fellow:* so that all Mr. C.'s Calvinistic opponents are "*very* ignorant, or are *very* great" rogues. No wonder he consigns us to perdition without mercy, for what else can become of "very great knaves."

With two or three other and similar exhibitions of "calmness and self-possession," such as ranking me with "the enemies of the pure and uncorrupt religion of the New Testament," and threatening Dr. Peters and myself, that the Campbellites will place us "amongst defamers and calumniators of the foulest water," he closes the first part of his Reply.

The second part begins with some remarks on my arguments against his views of faith, remission, and regeneration, and in all that he offers in answer to me, he does not even pretend to refute a single one of the *arguments.* I have already referred to this fact in chap. V.

His next topic is "The Unitarianism of the Campbellites." Here his "self-possession" is *quite* apparent. And because I had stated that the majority of the Campbellites are Unitarians, (which I still affirm,) he says that I insult his sect "with most foul, malevolent, and unfounded declarations;" and continues, "a more wicked falsehood was never uttered." And because I had very innocently mistaken* Mt. Holly for Mt. Sterling, in Kentucky, as the scene of Rev. Mr. Jamieson's encounter with him, he, (referring to the "flagitious falsehood" last named,) says, "This is also as flagitious a falsehood as the preceding, I never saw Mr. J. at Mt. Holly in my life. I saw him once in Mt. Sterling," &c., p. 507.

After this, Dr. Jennings' "*Debate*" receives another homily; and then, after comparing himself with Jeremiah the Prophet, and attempting to justify his

* This strange expression I concluded was a misprint; but Mr. C. employs it both here, and in the *new review* of my Essay, which he prepared for the Repository. I do not feel at liberty to alter it therefore, though by "immersion," he means perhaps "remission," or "regeneration."

* I had taken Dr. Jennings for my authority in the assertion.

indecent invectives against the ministry and pulpit in this country, (and to which reference was made in chap. VI.) adds, that if even some of his followers do advocate Unitarianism, "I," (that is, Mr. C.,) "am not responsible for it any more than Prof. Stuart of Andover, is chargeable with *the maliciousness, recklessness, and falsehoods of Mr. Landis.*"

This, of course, brings us the *formal union* of the Unitarians and Campbellites. As so much depends upon this point, every reader would expect that Mr. C. would be very full here. But no. He merely admits that the union did take place, and still continues, (for it is undeniable,*) and then to save himself, says that he does not believe the Christyans are Unitarians! Yes, veracious reader, only hear him; these are his words: "Had these persons all been *Unitarian* in the fullest sense of the word, and *united with us* on the ground of *the Apostolic institutions alone* (*!!*) does this prove that we are Unitarian for fraternizing with them, or meeting them on these principles? I never did, and I BELIEVE THEY NEVER DID FRATERNIZE WITH ARIANISM, SOCINIANISM, Sabellianism; or any other *ism;* but in fact, upon a renunciation of all *isms* on their part and ours, *and meeting on the Apostolic foundation.*" p. 509.

Here are two or three things worthy of note. Mr. C. *does not believe* that the Christyans *ever did* fellowship with Arianism &c., in other words *he does not believe them to be Unitarian*, for this is the plain import of his language. And yet in the Harbinger for 1839, p. 401, he says, that this "*party*" "BOAST THAT THEY ARE UNITARIAN."—His words are, "The term *Christyan* in New England, and in some other sections of this land, is a name chosen and appropriated by A PARTY who BOAST that they are *Unitarians.*" Now this is the sect, between whom and his own the "union" took place. They *boast* that they are *Unitarian*, and yet he *does not believe* that they are such, or that they "*ever did fraternize with* Arianism, Socinianism," &c. This is truly giving them a high character for sincerity. I doubt whether they will employ Mr. C. to write their history.

But then again: he here also intimates, or I might say, plainly declares, that "Unitarians in the fullest sense of the word," that is, "*in the obnoxious sense*" in which he employs the term, (See Chap. VI.) may unite with his sect "on the ground of the apostolical institutions alone," and *meet* with them "on the apostolic foundation," even as the "Christyans" have done. And yet this Unitarian sect, when it united with his followers, neither abandoned nor changed one of its Unitarian features. This we have shown in Chap. VI. Hence it follows that the *strictest Unitarians*, even they who assert that Christ was only a martyr, (for Mr. C. says there are such,) may, *without abandoning their blasphemous doctrines*, meet Mr. C.'s church "on the Apostolic foundation!" This is his own repeatedly expressed doctrine. And if this be not Unitarianism, I leave it to the reader to say whether it is not because it is something worse. It exceeds the Polish Socinians, and to my own mind appears to be a sheer compromise with open infidelity. Even Mr. C. elsewhere says that Unitarianism strictly, *is no better than infidelity.* See Har. p. 81.

He then proceeds to say that some of these, his Unitarian brethren, regard him as "Trinitarian, Calvinistic, and Orthodox;" which, by the way, is bestowing a high compliment upon their *intelligence*, as Mr. C. himself will admit. He next adds that his "calumniating reviewer" quotes Kinkade's book to prove him, (Mr. C.) to be Unitarian. This is not precisely accurate. I quoted it to show that the sect with which Mr. C. and his people had united were Unitarian, and gave *their own declaration* to prove them to be "*one family.*" And my doing this, he styles "injustice and immorality," though he has not attempted to show that it is either.

* Mr. C. in his Harbinger (in which he durst not deny the fact,) asserts *that this union did take place*, and that he "announced in the Harbinger such a union," See p. 509. And yet in the Repository, (which he thought his readers would not see,) he boldly asserts that "*there never was such a union as Mr. Landis affirms;*" and even pretends to prove it, See Repos. p. 491. And it is only in the Repository also that he ventures to say, "I wonder whether Mr. Landis would take my testimony, when I affirm, that *I know not one single individual avowed Arian or Socinian teacher or layman* in all our ranks, American or European? I again say, not one." p. 492. He uses not such language in the Harbinger which is read by multitudes of his Unitarian followers; or they might with reason have recommended him to read Mrs. Opie.

One might reasonably suppose from the evidence already given of the "calmness and self-possession" with which Mr. C. prepared his reply to me, that his Billingsgate vocabulary, (inasmuch as he speaks no language but English,) must be pretty well exhausted. But if any one should think so, he has reckoned without his host. Few men have so well weighed and considered the *force* of our "epithets." And any one who will read this, his Review of my Essay, will doubtless come to the conclusion that Mr. C. regards "epithets" and denunciations as the very root and foundation of the English language. Witness the following specimen; (which is next after the one quoted above,) and is based upon the foregoing absurd perversion of what I have said respecting this "union," and is as follows, (I copy the whole paragraph,) "To cap the climax, after having rumaged some seventeen volumes which I have published, unable to find in them all one single period which he could quote to prove me Unitarian in my views or statements, he would close the door in my face, and shut me out from the possibility of defending myself from such malignity, by informing his readers that although I should produce passages from my writings and those of my brethren in which we speak of the Deity or Godhead of the Messiah, in which 'he is spoken of as Divine, as God,' &c. Yet we do not mean what we say: nay, the pious readers of Mr. L.'s review are 'guarded from being entrapped by the equivocal phraseology of a disguised Unitarian'; and thus I must be forever doomed, without the possibility of explanation or defence, to endure the false and nefarious imputations of a recreant calumniator."

I should sincerely regret it, if by any misrepresentation of Mr. C.'s doctrine I had been the cause of thus exciting a passion which is as improper as it is ungovernable; but I fearlessly appeal to every reader of my Essay, or of the present work to decide whether such is the fact. If it had been so, Mr. C. would have gloried in exposing it, without disgracing himself by such ebullitions of proscriptive wrath. He would, with much more "calmness and self-possession" than are here exhibited, have demonstrated how my conclusions did not follow from my premises: for no man could do this better than he, if such were the fact. But the secret of his anger is, I compelled him, at the risk of offending his followers, to tell more plainly than he had ever done before, what were his real views respecting the person of the Redeemer.

After the foregoing paragraph, his declarations follow respecting his views of the Godhead of Christ. These we have referred to in Chap. VI. And he concludes this portion of his review, by asking "What faith can be reposed in such men as Messrs. Jennings and Landis?" and also by reading Dr. Peters a homily for "wantonly endorsing for such a presumptuous calumniator as Mr. Landis."

He then proceeds as follows: "I am now at the last item in this most veritable and Christian review—'*The translation of the New Testament adopted by the Campbellites.*' This part of the review is stamped with a falsehood on its forehead. There is no translation *adopted* by the people so nick-named, except that of King James." But there was no occasion for this passion in Mr. C., for every one understood me to mean no more by *adopted*, than that Mr. C.'s sect used his translation in preference to any other: a fact that he will not deny. And surely this will fully justify my use of the term *adopted.*

Mr. C. then proceeds to justify his retaining on the title page of his New Testament, the assertion that Doddridge was a member of the Church of Scotland. This is a matter which I have considered in the Repos. of 1840, and it pains me even to refer to the exposure of Mr. C. which I was then compelled to make. The imputations against him, which necessarily result from his conduct in this strange affair, are of so serious a nature, that while I shall here do no more than refer to them as briefly exhibited by me in the Repository, I cannot but express the hope, that, for the honor of humanity, he will be able to exculpate himself in some way. If, when his first edition was published, he did not know the ecclesiastical standing of Doddridge, (which is an incredible supposition, see Repos.,) *he did know it before the sheets of his second edition*

were all printed; (for this he confesses in the book itself,) *and yet he retains this* —what *shall* I call it?—*upon his title page!*

His wrath at the exposure of this matter became a perfect phrenzy. And as he knows not how to rebut this and my other statements, he exceedingly misrepresents what I say. I had said that Mr. C. would not correct his *title page*, until he had published several editions, (using *several* in the strictly classical sense of *distinct*, or *different*.) Mr. C. says he corrected it *in* the second edition, *though the title of this edition is the same precisely as the first.* I had said that after Mr. C. declares in the book itself that he had learned Doddridge was not a member of the Church of Scotland, he even issued the book with the same title: Mr. C. makes me say, "issued several editions of the book" *after this* "with the same title." I had said that the translation still claimed Drs. Doddridge, Campbell, and Macknight as its authors, though it has been utterly changed by Mr. C. He not knowing what else to reply to this makes me say that the *book still has its original title.* And thus having prepared the way, as he thinks, to justify his wrath, he pours it forth from full vials. The appellations which he had previously bestowed upon me, are mild and gentle to what now follow. "Downright and wilful falsehood," "deliberate dissimulation and falsehood," "nefarious thrust at my reputation." "These attempts at assassination—at the massacre of my reputation, are so diabolically perverse in appearance," "the venom of the old Serpent," &c. &c. And yet while Mr. C. was writing all this foolery, he knew perfectly well that he had grossly misrepresented me in order to justify before his people the employment of such language, and also to make them believe that I had not done him justice in my review of his translation.

But even admitting that I had erred in all *these matters*, and had said all that Mr. C. so absurdly charges upon me in reference to them, what has this to do with the real merits of the question—with his palming upon the public a notoriously Unitarian version, under the high sanction of three eminent orthodox divines? Making his unsuspicious followers believe that these men had abandoned Acts 20: 28, 1 Tim. 3: 16, Rev. 1: 11, &c. &c. to the shallow claims of the Unitarian school. What have these things to do with the question, as to the propriety of implicitly following Dr. Griesbach? Or with those astounding *evidences of Mr. C.'s most culpable carelessness*, (in publishing a stereotype edition of his own version,) contrary to his most solemn and repeated and re-repeated asseverations? These things, duty to God and to man required of me to bring before the public, that it may be undeceived respecting the claims of *this worst of all the worst English translations.* And on all these points, Mr. C. says not one word that bears upon the subject.

He next flies off into a dissertation on "spurious readings;" and makes a long quotation from a "distinguished critic," who is "much more learned than Mr. Landis;" p. 517—519. And after making the quotation, (which really has no more to do with the points at issue than a quotation from the Arabian Nights,) he remarks, "I wonder how such men as Mr. Landis and Dr. Peters contemplate such facts as these, or whether they contemplate them at all. If they do, surely they could not have so exposed themselves in this rash and perverse review" But the point is not whether we contemplate "such facts as these;" but simply this: why should Mr. C. palm off a notoriously Unitarian version of the New Testament, as the work of Doddridge, &c? Why should he adopt, without reserve, the readings of Griesbach, (who is frequently incorrect, and *in the most important* of them,) and pass them off as though adopted by the "three doctors?" Why should he mutilate the text, with a recklessness at which even the editors of the Unitarian Improved Version would have shuddered; and yet leave the reader to infer, that these mutilations are sanctioned by the pious Drs. Doddridge, and Campbell, and Macknight?

Mr. C. then makes a futile attempt to represent himself as a persecuted (!) man, and that all his persecutions from me, and Dr. Peters, &c. &c., can be traced to this "*secret of the whole matter*," viz. he translated "*baptism by immersion.*" This is an appeal to the Baptist brethren

to come to the rescue. They, however, will appreciate the manœuvre. And how absurd for Mr. C., the most unprincipled and denunciatory assailant of the different branches of the Protestant Church, that our country has ever seen, to talk of persecution. Bishop Bonner, and Laud, and Judge Jeffries complained of persecution when their proscriptive violence met with its desert.

But was there ever a more preposterous assertion than this of Mr. C.? He "doubts not that the reason why he is opposed by evangelical Christians, is, he has translated "*baptism* by *immersion*;" which is such a great "offence against the decency and the pride of Presbyterianism." This, then, is the reason why Dr. Brantley, Mr. Fuller, and Mr. Greatrake, and all other evangelical *Baptists* in this country, and why Mr. Hinton and his brethren in England, oppose Mr. Campbell? All the pious Baptist brethren have at once become so inflated with "the pride of Presbyterianism," that they are angry because Mr. C. translates "baptism by immersion." I should think this rather a *serious* charge.

After this strong and strange appeal to the Christian sympathy of our Baptist brethren,—an appeal which contains rather serious implications of their honesty, Mr. C. brings against me an accusation of "*fraud.*" This shows that when he says I am "a knave or a simpleton," he does not mean to intimate that *he* has any doubt about the matter.—He only states *the fact*, that the reader may form his own opinion. But as for Mr. C. himself, he has no doubt that I am a "knave," and therefore he charges me with "fraud." I suspected that he would not except me from the rest of his "*Calvinistic opponents*," all of whom "are very ignorant persons of their own system, *or very great knaves.*" But we shall permit Mr. Campbell, to tell in his own words, the story of my *fraud*, so that all our readers may be able intelligently to afford him all the sympathy which such a "*flagitious*" iujury is calculated to call forth.

Speaking of myself, Mr. C. says: "I have found him misquoting, perverting, mutilating, and changing even the quotations from the New Version, as well as *boldly asserting most gross and palpable falsehoods*, until, *I am sorry to say*, I can have no confidence in his honesty whatever. *I could not, in a volume, expose all his efforts at fraud and imposition, in his Strictures on the New Version. For example*, he represents me as studiously expunging from the text of the Apocalypse, Chap. 1: 11., 'I am Alpha, and Omega,' in order to destroy the Deity of the Saviour; because in that place I allege it an interpolation—whilst he must have known, had he looked, that *twice*, in the same book, and in the same sense, that same phrase is found, in company with the Lord Jesus; Chap. 21: 6, 22: 13. *Many such frauds may be detected on his pages.*" p. 520.

This is the only *specimen* which Mr. C. gives of this multitude of frauds which he "could not expose in a volume;" and I unite with him in saying *ab uno disce omnes.* For if I have been guilty of fraud in this instance, then my *pages* do contain not a few *frauds.* But the reader must judge between us; and I therefore extract here the passage to which Mr. C. refers. After remarking that Mr. C. has been bolder than the Unitarian Editors of the Improved Version, in mutilating the word of God, and that he passes off these, his mutilations, as though sanctioned by Doddridge, &c., I proceed to say,

"But this is not the worst of it. He has even left out of *their* (Dr. Doddridge's, &c.) version, as he calls it, passages, for the genuineness of which they strenuously contend. Take a single specimen. In Rev. 1: 11, (and it will be recollected that Dr. Doddridge was the only one of the three doctors who translated *the Revelation,*) Mr. Campbell omits 'I am Alpha and Omega, *the first and the last.*' It is on this clause that Dr. Doddridge has the following note: 'I cannot forbear recording it, *that this text has done more than any other in the Bible, towards preventing me from giving up to that scheme which would make our Lord Jesus Christ no more than a deified creature.*' Yet does Mr. Campbell make the reader believe *that this text* is omitted by Doddridge. The same thing is true in relation to passages contended for by the other translators," &c. Repos. p. 318. See also Chap. VI. above.

Now reader, where do you here find any thing of "studiously expunging in

order to destroy the Deity of the Saviour?" Mr. C. was afraid to meet the above statement, for he durst not contradict its truth, and feeling that he ought to say something to take off its edge, he inserts an idea that is not in the paragraph, in order to shelter himself behind an equivocation, in accusing me of fraud.—But what is the charge which I here bring against Mr. C? It is, that he omits this passage, and gives on the title page, Doddridge's sanction for the omission, not only when Doddridge has not omitted it, but has strongly contended for its genuineness. And if Mr. C. should produce twenty texts asserting the same thing as the one here referred to, could it relieve him from this dreadful imputation? They can have nothing whatever to do with the facts of the case. And his gross attempt to charge me with fraud and unfairness in this and in all other instances, which he pretends to refer to, is precisely what might be expected from an individual who could first contemplate and then perpetrate the crime which has called forth the foregoing animadversions.

Mr. C. next proceeds to speak of the Received Text, and of Wickliffe's and other versions; and also, to assail our English version, by asserting that "One man like Dr. George Campbell, candid, learned, impartial, is, with me, (Mr. C.) better authority than the King's '*forty-nine*,' with *the King himself, who is said to have been the fiftieth, and sometimes to have had a casting vote, at least on some difficult points.*" p. 521. But these scurrilities are a mere evasion of the true issue. The point is not respecting the King's Translation, but respecting Mr. Campbell's.

He then "*returns*" "to the Unitarianism of the New Version," but does not say any thing on the subject. He writes only about himself, and of his renouncing "at the age of 24, proud, opulent, and popular Presbyterianism." He again denies *his own* Unitarianism; and makes the following disclaimer, of which (though it has no bearing on the point strictly before us,) we shall let him have the full benefit. He says: "If I disbelieved in the existence of the Deity, or the personality of the Father, the Son, or the Holy Spirit, or in the absolute necessity and all-sufficiency of his sacrifice for our sins, I would avow it in a moment, in the presence of Dr. Peters, and Mr. Landis, and all the Divines and Colleges in America."

He then proceeds to speak of the "spurious readings," "on the subject of which, Mr. Landis is, manifestly, not the most competent authority in the world;" and says that my "attempts to blast the reputation of Griesbach, or to hand him over to the Unitarians, *is* as weak as it is wicked," "no man of learning and candor, known to me, acquainted with Griesbach's labors and character, has ever suspected him of Unitarianism." p. 522. Now I never asserted that Griesbach was a Unitarian, I did affirm, however, that the Unitarians claim him; a fact, which, I suppose Mr. C. will not deny. I asserted also, that his glaring sanction of the shallow neological infidelity of Germany, rendered very dubious his claim to be a follower of Christ. And it is this his scepticism, as well as his erroneous decisions respecting Acts 20: 28, 1 Tim. 3: 16, &c., which make him an acknowledged favorite of the Unitarian school. I acknowledge our high indebtedness to him; but assert that we should avail ourselves of his results with caution. I do not believe him to have been a Unitarian,* and question, sincerely, whether he was as much opposed to the Godhead of Christ (neological as he was) as Mr. Campbell appears to have been. Griesbach has *received into his text* new proofs of the Deity of Jesus, *which Mr. C. has not inserted.* And why? Though I called his attention to this fact in my former essay, he has not said a syllable on the subject. And where Griesbach has shown some hesitation in rejecting passages (as in Acts 20: 28.) Mr. C. and the editors of the Improved Version, have no hesitation whatever. In regard to Griesbach, however, Prof. Stuart, after Dr. Lawrence, sustains the assertion in my Essay, that "Griesbach's account of

* Dr. Griesbach has asserted the true Godhead of Christ more unequivocally than Mr. C. He says: "Atque sunt profecto, &c. The arguments and passages of Scripture, by which the true Deity of Christ (*vera deitas Christi,*) is established, are both so clear and so numerous, that I am not able to comprehend how any one who grants the Divine authority of the Scriptures, and adopts just rules of interpretation can entertain any doubts as to the truth of this doctrine.

facts is not unfrequently *very erroneous*," (not however through design, but from human infirmity;) and that the principles by which he estimated the value of MSS., and of course the genuineness of particular readings, *are fundamentally erroneous*." See Stuart's Letters to Channing, p. 85. And in reference to the matter of implicitly adopting Griesbach's text (as Mr. C. seems to have done except where Prof. G. has inserted new proofs of the Godhead of Christ,) Professor Stuart remarks, that "It may be useful to those, who are in the habit of attributing so much weight to Griesbach's decisions, to know that they are far from being uncontroverted, *by many of the best critics among his own countrymen*." p. 86. Mr. C. will say, I suppose, that this "attempt" of Prof. S. "to *blast* the reputation of Griesbach, *is as weak as it is wicked*." And Prof. S. *must take heed*, or Mr. C. will appoint him to the *chair* which I once held, and which, for the present, is occupied by Dr. J. Pye Smith, of Homerton.

But again, I must remind Mr. C. that the point here is not whether Griesbach's readings can, or cannot be depended upon; but, *on what principle Mr. C. adopts these readings*, and leaves his followers, (who have no means of investigating for themselves,) to infer that the texts which Griesbach has put into the margin, have been rejected by Dr. Doddridge, &c.

Mr. C. also represents me as saying, that all the alterations contended for do not affect essentially any doctrine of the Gospel. If I were an author, I should not do in respect to Mr. C. as Pope did in respect to Warburton—appoint him to be the commentator on my works. Pope seemed to think that the Bishop understood, or at least *could explain* his meaning better than he could himself. I doubt, however, whether Mr. C. can thus explain mine. In speaking of those who contended for introducing into the English version, the crude and undigested emendations of the various editors of the Greek text, I asserted that such a procedure was preposterous: and asked "what benefits can possibly accrue from attempting it; especially *when it is admitted on all hands*, [that is, "*by all those who contend for it*," as, doubtless, every one but Mr. C. understood me to say,] that no doctrine is essentiully affected either by rejecting or retaining them." See Rep. 325, 326. And yet it is upon this silly perversion that Mr. C. proceeds as follows: "One *concession* made by Mr. Landis himself, shows," &c. &c. then quoting a part of the foregoing passage, and perverting it as above shown, he says, "According to all the oracles of common sense, may I not ask the reader to notice how thoroughly Mr. L. has refuted his own efforts to fix upon the new version an injurious character, by the rejection of those passages to which he alludes; *when he admits* that the rejection of all the readings of Mill, Griesbach, &c. 'essentially affects not any doctrine in the book,' &c. Thus Mr. Landis has neutralized his own anathemas, by *affirming* that these expurgations cannot essentially affect," &c. p. 522.

How fertile is the genius of Mr. C.! First he takes the *admission* which he and his brethren make, and which I had referred to them as making, and he makes it *my* "*concession*;" then I am made to *admit* it, and finally to *affirm* it. But if I had even admitted and affirmed it, what has this to do with the points at issue, and to which reference is made above? But Mr. C. had a concealed object in view. My exposure sunk the reputation of his book very low at the West. He wished to bolster up its reputation; and he could do it in no better way than by representing "such a presumptuous calumniator as Mr. L." as "affirming" that all the alterations and mutilations which his work exhibits, do not affect the doctrines of the Gospel. And hence, he could not refrain from this absurd perversion, though he had directly under his eye, (on p. 322, and as will be seen in Chap. VII. above,) the following declaration, *and its proof extending through three pages:* "But many of Mr. Campbell's omissions *do* affect the leading doctrines of Christianity." Had I misrepresented *him* in this manner, it is impossible to imagine to what a pitch his fury would have arisen.

He next returns to his own sentiments respecting the Deity of Christ, (which we have noticed in Chap. VI.,) and after

this, applies to me a passage from Prof. Stuart's Letters to Dr. Miller, gives me another broadside, charging me with "wantonly accusing him *without one particle of proof*," gives a brief summary of his reply, applies to me a passage from Stuart's Letters to Channing; tells Dr. Peters and me that we have "*blasphemed*" his (Mr. C.'s) "character," tells us that we have "violated the laws of the States," and closes with a threat of a civil prosecution in these words: "It behooves you *to repent immediately*, and do works meet for repentance, or perchance you may repent when it is too late. A. C." p. 528. And on the cover of the Harbinger he says, "I demand justice; and if it be not freely tendered, it may be sought more successfully in another quarter. A. Campbell." See also Har. for 1840, p. 223.

A desire to promote the welfare of those who had been so fatally led astray by Mr. C., and his most wretched translation of the New Testament, led me to enter upon this controversy. I was fully aware of his violent and passionate disposition. But Mr. C. must not think that abusive epithets and threats will prevent the examination of his system. In no one instance have I either slandered or misrepresented his views; unless he entertains views different from those which he has published. In the preceding pages, I have presented all the exceptions which he has taken to my Essay, and if I have done Mr. C. injustice, he need not fear—the public will set the matter right. I would gladly have spared the reader the disgusting details which Mr. C.'s reply is so full of, but I could not in justice to myself, or my brethren, who are brought into conflict with him or his sect. It ought to be known and understood how he conducts his controversies, and with what gross expressions he supplies the place of argument.

Since the publication of his reply, he has been attacking me with the same low scurrility, whenever occasion offers. He might have learned before this that such things have no effect upon me. They do not even lead me to despise him, (as he really seems to wish me to do,) and to resolve to have nothing further to do with such an abusive character: for I am actuated in this matter by no hostility to Mr. C.; but I do confess that I ardently desire to bring back to the light of truth the souls whom he has led into ruinous error. And this shall be my steady aim, so long as there is aught occasion for any effort that my feeble arm can put forth.

Several months after the publication of his Reply, he issued a piece of several pages, (in the Har. of Feb., 1840,) headed "*The Calumnies of R. W. Landis.*" In this is exhibited the most ridiculous farce imaginable. He prefaces it with saying, "All efforts having failed to obtain from Mr. Landis or Dr. Peters, any acknowledgment of the false and malicious charges printed and published both in this country and Great Britain, against me: I am now, in justice to myself and the community to which I belong, compelled to appeal to the first court having jurisdiction in the case." He then complains that Dr. Peters had refused to publish in the Repository, the scurrilous reply to me which has just been presented to the reader. And in justification of himself for making such a request, he says, "My Review was too personal for their taste—*as if Mr. Landis had not been personal beyond any piece* (!) ever printed in any respectable review, even in the said Repository itself." "I therefore forward my appeal to the Presbytery to which Mr. Landis belongs, *in hopes* that their action in the case will make farther proceedings on my part unnecessary:—*To the Presbytery of Philadelphia, or whatever Presbytery has spiritual jurisdiction over R. W. Landis, Minister of Jeffersonville, Pennsylvania, the appeal of* ALEXANDER CAMPBELL, *of Bethany, Virginia, most respectfully and religiously setteth forth and petitioneth*:—GENTLEMEN:—Be it known to you, that I have, in my judgment, just cause of complaint to Heaven and you, against your brother minister, Mr. R. W. Landis, of Jeffersonville, Pa., because of certain false and malicious charges printed and published in the January and April numbers of the American Biblical Repository for 1839, calculated to injure my moral and religious character," &c. &c. p. 49, 50.

He then proceeds to alledge the accusations which I have above noticed; says I have charged him with issuing his work

as "*completed*" by Dr. Doddridge, &c., and charges me with "slander, malicious and wicked in the superlative degree;" says that his Reply to my Essay is "by no means so personal" as my Essay itself; adds some coarse remarks respecting Dr. Peters, and concludes by demanding "a fair, full, and prompt examination of this matter."

The intention of Mr. C. was to recover his standing among his people, by making them believe that he had commenced process against me; and that so flagrant was the injustice which he had received at my hands that even the Presbytery took it up. And it *did make* this impression among them to such an extent that even a respectable clergyman from the Far West, whose congregation was annoyed by these sectaries, wrote to me to know "what disposition Presbytery had made of this appeal?" So strongly had Mr. C. made the impression upon the minds of his followers that my own brethren had commenced process against me for slandering him, and so loudly had his followers boasted of it. To what wretched shifts must Mr. C. have been driven in order to sustain his sinking reputation? And then some months after this he tells his sect through the Harbinger, "*I leave Mr. Landis in the hands of his Presbytery,*" p. 226, intimating that I was undergoing a lengthly and terrible trial for slandering him.

Now though this contemptible farce on being exposed will be viewed by every intelligent man as worthy only of ridicule, yet to Mr. C.'s followers it was a serious affair. Though not one member of Presbytery has ever in any way alluded to the matter, Mr. C. thus made so crafty a disposition of his "appeal," by manœuvres *which Mrs. Opie would not approve*, that the souls whom he had deluded, and who had begun to doubt the correctness of his doctrines, and of his translation, were induced to surrender their own judgment in the case, and infer that Mr. C. had been slandered, *or Presbytery would never have called me to account.*

Nor was even this sufficient to restore Mr. C. fully. He also published in his Harbinger that Dr. Peters had written him a letter *apologizing* for the appearance of my Essay; See Har. p. 95, 96, 1840. Dr. Peters had, however, providentially preserved a copy of the letter, and (so soon as he heard of the vile falsehood,) published it in the Repository, and covered Mr. Campbell with an infamy from which he will never recover. See Repos. for 1840, pp. 469—471.

In the same vol. of the Har. pp. 221—226, there is another low and scurrilous attack upon Dr. Peters and myself; in which, in addition to the expressive epithets which Mr. C. had already bestowed upon me, he applies also Goth, and Vandal. In this article he also boasts exceedingly of his *victory* over Dr. Peters and myself, (for since the appearance of my Essay until this time he had never before thought about victory, and concluded that it was time to "make believe" that he thought himself a *conqueror*,) and exhibits the same low management, and insincerity in reference to Dr. Peters, which he had shown in reference to myself in the instances narrated above.

He is very angry also with the notes which Dr. P. added to the Review, and in which he pointed out the evasions and subterfuges of Mr. C. But, adds he, Dr. Peters says nothing respecting the Unitarianism of the Campbellites, the Unitarianism of the new version, and of calling Dr. Doddridge a member of the church of Scotland for several editions of his book &c., nor attempts to defend what Mr. Landis has written *on these points;* and "*his silence on these points demonstrates that Mr. Landis is prostrate in the dust,*" pp. 225, 226. The Campbellites certainly felt indebted to Mr. C. for this discovery that I was prostrate in the dust, for none of them had ever suspected before that such was the fact. Even the infidel Bayle could have told Mr. C. that for a controvertist to boast of his victory in debate, was always a sign that *he felt himself to be in the vocative.* But even here, Mr. C. has told a "plump round" untruth, (as Dr. Mason says.) Only turn, reader, if you have the opportunity, to the Repository for 1840, pp. 491, and 500, and then say what you think of the assertion of Mr. C. that Dr. Peters, by his *silence* assented to the fact that I had misrepresented Mr. C. and his sect respecting their *Unitarianism*, and *new version.* Here are the Doctor's words; I quote them to show how little dependence can be placed on the most solemn

asservations of Mr. C. It is more than humiliating to be compelled to expose such dreadful moral obliquity in any human being. In reply to Mr. C.'s interrogatories in the Repository, intended to evade the subject of the Unitarianism of his sect, Dr. Peters remarks, "To all these questions the reader will find a satisfactory answer in Mr. Landis' article, p. 305, seq. *We can only express our surprise that Mr. C. does not more justly appreciate the mass of evidence accumulated in that article.*" "Surely Mr. C. needs no longer inquire for the documents which authorize the belief that he is not a Trinitarian. Then what is he?" p. 491. This last sentence refers to Mr. C.'s disavowal of both "Unitarianism and Trinitarianism." Such then is the "*silence*" of Dr. Peters respecting the Unitarianism of the Campbellites: "a *silence* which demonstrates that Mr. L. is *prostrate in the dust.*"

Now for his "*silence*" respecting the Translation. After considering *all that Mr. C. could urge* in the Repository in defence of his *new version*, Dr. Peters, admitting for the sake of the argument, that all might be even true, makes the following remark *at the close of this part of Mr. C.'s defence*: "The reader will find on recurring to Mr. Landis' article, that, IN RESPECT TO THE TRANSLATION REFERRED TO, *Mr. C. has failed to meet the most important points on which his work has been exposed to censure. The statements of Mr. L., then, appear to us to remain not materially affected by the reply of Mr. Campbell, and* THE TRANSLATION MUST CONTINUE TO BE REGARDED AS IT HAS BEEN SINCE IT WAS EXPOSED ON OUR PAGES." p. 500. Yet *these things* says Mr. C. (with the remarks of Dr. Peters directly under his eye,) *are neither noted nor commented by Dr. Peters*," and "as he is always shielding his brother Landis, &c.; *his silence on these points triumphantly demonstrates that Mr. Landis is prostrate in the dust, Dr. Peters himself being judge*," p. 226. Surely, comment here, would be worse than needless. It sickens my very soul to be compelled to expose such hideous moral deformity. And it is by such means that Mr. C. seems determined still to hold his followers in the soul-damning delusions which he propagates.

I might reasonably expect that such disgusting details must long ago have wearied the patience of the reader: but there is one more notice in the Harbinger which calls for remark. The importance which Mr. C. attached to this, and the effect which he calculated to produce by it, may be estimated by the fact that he had stricken off a number of sheets containing the article, to be circulated among those who were not subscribers to the Harbinger. It is in Har. 1840, p. 356, and is headed, "Notice of the Rev. R. W. Landis."

In this "*notice*," he mentions that he had "received a letter from Mr. Landis, author of the calumnies and misrepresentations which appeared in the American Biblical Repository of 1839," &c. And he proceeds to remark that "*this letter reminds me, (Mr. C.,) of my duties to Mr. Landis*," &c., "*and that I did not send him those numbers* (of the Har.) *in which he was named and reviewed.* HIS WORDS ARE—'Recently you have written some bitter things against me, (as I am informed, and published them in several numbers of the same periodical, together with some advice,) and *yet have never permitted me to see a line of them!!*' Mr. Landis THEN proceeds—'You are aware that should I publish the foregoing in a paper, it would be readily copied into all the papers west and south which are adverse to you; *but I shall not do this*, if I can procure the numbers of the Harbinger without it,'" &c. Mr. C. then publishes his clerk's answer to my letter, in which he had assured me that he *had sent* to my address Mr. C.'s "replies" to my Essay, and his "notices" subsequent to that date.

Mr. C. then proceeds to say, that "in no less than *two* days after mailing his (my) letter, he appears in print in the Christian Observer of Philadelphia—*his promise to me to the contrary notwithstanding*—averring that I had not sent him the Harbinger containing my review of his Essay! In a letter dated the 8th of April, and published on the 16th, in the Christian Observer, addressed to Dr. Cleland and Rev. J. C. Stiles, of Kentucky, of myself he says: '*He did not send me the Harbinger containing his review of my Essay.*' He solicits aid(!) from these Kentucky chiefs to assist him

in putting down the reformation in Kentucky, living so far east as he does from the theatre of debate." And then referring to my expressed intention of refuting his system more *in extenso* than had been done in my Essay, he adds, (what he will hereafter please not to lose sight of,) "We shall thank him for such a refutation *in extenso:* for the hitherto imperfect refutations have only multiplied our friends in five-fold ratios. A complete refutation *in extenso* might increase our strength in seven-fold proportions. In Kentucky alone, under the partial refutations of our heresy by Presbyterian Doctors, its friends are to Presbyterians, perhaps, as three or four to one. Do, Mr. Landis, let us have *in extenso* a complete refutation of Campbellism!"

He, then, in order to show "the zeal and candor of our refuter *in extenso*," proceeds to remark, that I, "in a very courteous manner," acknowledged his clerk's letter, and laid the "blame of former failures on the mail arrangements at Jeffersonville." And then, by refusing to make known to his readers that I had been more than a year from Jeffersonville, (and of course had had no occasion to think of the frequent failure of the mail there for a long time, until the clerk's positive assurance that he had sent the documents to my address, led me thus to explain the fact referred to,) Mr. C. thinks that he has an admirable opportunity to represent me as unworthy of confidence: and says, "Is this gentlemanly, moral, or christian deportment? If so, I have not yet learned the meaning of those words."

Mr. C. soberly intends this for a serious impeachment of my veracity, and thus designs to lead his followers to infer that I had also falsified in my Essay. As regards his followers, therefore, it is important that it be noticed; otherwise I should continue still to treat it as I have since its first appearance. In this "notice of R. W. L." there is an assertion that I had, in a private letter, made a *promise* to Mr. Campbell, which I publicly violated. Now let us examine the subject.

Take notice, then, reader, first of all, that the very number of the Christian Observer which Mr. C. refers to, and in which he says that I *violated a promise to him*, was received by him *directly* from myself. This, Mr. C. was aware of: for I, having received it from the editor, with my name written on the margin, transmitted it just as it was to the post office kept by Mr. Campbell. Mr. C. received, and in due time acknowledged it in a private letter, *with his usual courtesy;* paying me some handsome compliments for being "the author of such an epistle to two of my (Mr. C.'s) most violent and reckless abusers in the west;" to-wit: Rev. J. C. Stiles and Dr. Cleland. Is it very likely, therefore, that I would make a *promise* to Mr. C. and then, after so "grossly violating" it in so short a time, send to him the very paper containing the violation, and, by so doing, *politely* request of him *to please expose* my "duplicity and recklessness?" Surely such an extraordinary degree of politeness is more than I can pretend to lay claim to.

I say nothing about the absurd wresting of dates, by which Mr. C. endeavors to make out the worst possible case, but let us come at once to the "*promise.*" That the reader may perceive how binding, and how strong this *promise* was, let him please to cast back his eye over the quotation which Mr. C. makes from my letter "containing it," and then attend to what follows. But it seems almost sinful to use raillery in exposing such turpitude, ludicrous as it is in itself. Mr. C. has ventured to avail himself of the advantage which might result from the despicable art of falsifying a private letter. Here are the facts. In the letter mentioned by Mr. C., I first refer him to Mill. Har. for 1834, vol. V., p. 150, from which I make a long extract; and to Har. for 1835, vol. VI., p. 67, from which I make another extract: both referring to his rules of controversial etiquette. The letter then proceeds as follows: "I think you will allow that *these* extracts are made with tolerable accuracy. And yet how will my friend, Mr. Campbell, reconcile them with his subsequent treatment of me? In Mill. Har. vol. VI., p. 134, [for 1835, and *before* I resided at Jeffersonville, as Mr. C. well knew,] you tabled a pretty serious charge against me, and *yet never sent me the number containing it.* And recently you have written some bitter things against me, (as

I am informed,) and published them in several numbers of the same periodical, (together with some *advice*,) and yet have never permitted me to see a line of them." *Then follow twelve lines*, containing a reference also to the Har., (all of which Mr. C. has passed over without note, and pretends to quote my letter *continuously*,) after which, I thus proceed: "You are aware that should I publish *the foregoing* [*references, extracts, and remarks*,] in a paper, it would be readily copied into all the papers west and south which are adverse to you; and would give occasion to your opponents to say, at least, that you acted very inconsistently. But I shall not do this, if I can procure the numbers of the Harbinger without it, as your not sending them may have been an oversight," &c., &c. Here is the letter, and the reader will see how Mr. C., to answer his ends, has made it assert what *he knew* it did not assert. I had told him that I *would not publish* the "foregoing" extracts, comments, &c. He, omitting all such references, asserts the existence of a promise which was not in the letter, that he might fabricate an occasion to impeach my candor. I say nothing of his equally foolish act of pretending to quote my letter continuously.

Thus much for the *promise:* now for its *violation*, as exhibited in the Observer. He quotes, (I should say pretends to quote,) as follows, my letter *therein* published: "He did not send me the Harbinger containing his review of my Essay." This he calmly and deliberately asserts to be an expression of mine, written by me for Dr. Cleland and Rev. J. C. Stiles. Now here follows the passage which precedes the clause given by Mr. C., I give it *verbatim, et literatim, et punctuatim*, just as it was published: "But having, in the preparation of the Essay, taken the utmost care not to misrepresent the language or the sentiments of Mr. Campbell in a single instance, I was well assured that he complained without reason, of my 'slandering and misrepresenting' him. So soon, therefore, as I was informed that he wished to reply to me in the Repository, I wrote to the Editor, stating that 'If Mr. Campbell thinks that I have slandered him, I think that by all means he should be permitted to disabuse the public mind through the same medium by which he has been slandered.' He did not send me the 'Harbinger' containing his '*Review*' of my Essay," &c.* This is the passage; and from such a connexion does Mr. Campbell take the clause upon which he predicates his silly charge against me.

If Mr. C. could have even doubted, whether the words in the concluding part of the passage were *ad literam* a part of my letter to Dr. Peters, ought not the entire absence of the marks of quotation after the word "slandered" have led him to suspect, at least, that the words might truly, (from that circumstance,) contain *a summary* of the reasons alleged by me to Dr. Peters? and if he had intended to act with fairness, would he not have told his readers that "a new subject, as it seems to me, *ought* to commence at this sentence of the paragraph, though the absence of quotation marks would seem to indicate that Mr. Landis intended to intimate that the idea in this sentence also was expressed in his letter to Dr. Peters." Such certainly would have been the course of any truth-loving man. But Mr. C. not only does not do it, but tears it from its connection, in order to represent me as guilty of violating a promise which he knows that I never made.

But it is time to close this review of the Campbellite controversy: and I shall proceed to do so, after I have briefly referred to a topic or two.

In the concluding part of the notice last referred to, above, Mr. C. mentions the fact of a private letter or two passing between us. He mentions also that he has asked me by letter, how I could "imagine that he could have any respect for" me; and he adds: "In the same epistle, I (Mr. C.) observed, 'I go for discussion, full and free; I will publish your pieces in the Harbinger, if you will have my replies published in all the papers in which you seek to have yours published." The reply to this letter, says Mr. C. (speaking of my reply to it,) "is decidedly the most scurrilous and vulgar document *received in my office*, [in this, he of course, includes not what

* When I wrote to Dr. Peters I had not seen Mr. Campbell's Harbinger containing his Review.

has been *sent from* his office,] within my memory. It has secured its apparent objects. Its vulgarity and rudeness, the author, I suppose, rationally enough calculated, would prohibit its appearance in any religious or moral periodical devoted to Reformation, and would terminate the chances of any agreement between him and me for such a discussion as he would seem to have in view. He would pretend to have a desire to appear on my pages; but he took good care to secure a refusal by placing himself, clearly and unequivocally, amongst those, whom respect for the present state of civilization, morality, and Christian decorum, peremptorily exclude from our pages." p. 359.

If any one can read this, in connexion with the exhibitions of Mr. C.'s "calmness and self-possession," referred to already, in the course of this review, and not laugh heartily, he deserves a premium for such a control over his *risibilities*. To think of Mr. C., and on the pages of his Harbinger, speaking of morality and civilization! and condemning scurrility! Could there be a more striking illustration of the homely old English proverb, which speaks of *Satan reproving sin?* It is equal to the story of the clown, who, in a terrible fright, said that "*Satan had appeared unto him*, and *threatened*, that if he did not behave himself more as a Christian ought to do, he would at once drag him down to the infernal regions." If Mr. C. could induce me to use abuse, misrepresentation, or scurrility, he would glory in it; he might then, with apparent fairness, turn aside from the true issue.

If I ever had been guilty of employing scurrility against Mr. C., I should at once own that it is unworthy both of myself and of my cause; although I might, at the same time, see no reason whatever, to question the propriety of its application. But though Mr. C. speaks of my letter as so indecent, &c. &c., he has not quoted a single line by which to sustain the accusation. This, in Mr. C.'s case, is all the evidence which is requisite, fully to prove that he did not believe the assertion which he has made.

But I will show you, reader, what Mr. C. here means by scurrility, and what his object is, in thus affirming what he could not believe. In my letter referred to by him, I tell Mr. C. that I give him full liberty to publish my private letters, (as he had represented them to his readers, as contradicting what I had published,) and I expressed a hope that he would do it. I address him, I admit, somewhat sharply in this letter, and it required an effort to avoid treating him with the most undisguised contempt. But the following is the concluding part of it, comprehending, I admit, a good deal of vulgarity and scurrility, but truly, I do not think any one will, upon the strength of these passages, impute these things *to me*. Addressing Mr. C. I say: "The following is the third paragraph of your letter, and upon it, I shall found a proposal, which you will please either assent to, in unambiguous language, or in like manner reject. If you choose, you can do it, by a private letter, which I shall acknowledge publicly, or you can employ your Harbinger. You say to me, "No man who fears God, could so wantonly assail the moral character of any man, as you have assailed mine. You are determined to persist in it, and say you can and will prove your allegata. Go on then, sir, prove them; and ask your brother Peters for as many pages for me, in reply, and then we shall see how your proof goes. But, sir, you know how easy it is to prove to a packed jury, what you please. Still, *I know* you can never prove before God or man, that you are not a wilful slanderer of A. Campbell."

After making this quotation from Mr. C., my letter proceeds, as follows:— "Here then, is my proposal, I endorse for the truth of every position assumed in my Essay, on Campbellism, published in the Repos. of 1839. Now *you yourself, may pack the jury*. And I hereby call upon you to select *any* proposition or propositions, advanced in any part of my Essay; stated in my own words—or, if in your words, fairly stated, and sustained by quotation; and give me but six pages of the Harbinger for sustaining each such proposition, (and you can take as many pages as you wish in reply,) and we shall see whether you '*know* that I cannot *prove*, before God and man, that I am *not* a wilful slanderer of A. Campbell.' Though you give me a negative to prove, yet I shall not object. So

please to make your selection of any, or as many propositions clearly stated, and intelligibly expressing these 'base and malicious slanders,' 'viperous calumnies,'" &c. &c. And after quoting *twenty other expressions* of a like nature with these, and some of them much more vulgar, I add, "Select the proposition, or propositions containing these or any of them: state them in the Harbinger, with their proof, in connexion with these two paragraphs of my letter, and grant me but six pages space to sustain each, and you yourself, being judge, your own '*packed jury*' shall decide to whom belongs these 'classical epithets.'"

Now reader, can you tell why Mr. C. pronounced these parts of my letter too vulgar, &c., to be admitted into his Harbinger? (for it is but these two paragraphs that I ask him to publish,) There is no vulgarity about them, except what I have quoted from Mr. C. Why then should he tell this glaring untruth? For this reason alone: *He was afraid to meet my proposition to discuss these alleged "slanders,"* &c., and therefore gives a false reason for rejecting it. If this be not so, let Mr. C. NOW *accept of my offer, and open his columns.*

My last letter to Mr. C. in reference to the controversy is dated Jan. 12, 1841, and with a few quotations from it, we shall terminate this Review. As it was my intention to present a fuller exposition of Mr. C.'s system, than was furnished in my Essay, I had written requesting him to inform me where I could procure all the volumes of the Harbinger and Christian Baptist; and also again requesting him to furnish me with a summary of his views respecting those points which he had charged me with misrepresenting. After informing me where his works could be procured, he proceeds with his usual politeness to charge me with misrepresenting him &c., and offers me a copy of his "Christian System," (a work just then issued from the press,) provided I would *append it all* to my present work. These and other things which he mentions, are referred to in the subjoined extracts from my reply to his letter, of which, I should not publish so much, were it not that it notices some things which Mr. C. has referred to repeatedly, and which ought to be noticed by me before closing this Review.

"I thank you for your information respecting the Christian Baptist and Mill. Harbinger.

"Your idea, that it is necessary for me to read every thing which you have written, before I can be able to form a correct estimate of your views on a given subject, is illustrative of that illogical peculiarity of intellect which characterizes all your speeches and writings. Had I professed to be convinced of the correctness of your sentiments by the perusal of but one hundreth part of what I have read of your writings, you would not have doubted the sincerity of my convictions merely because I had not perused every thing that you have ever written. Many of your followers profess to be convinced that your doctrine is true merely by hearing a single address of yours,—while they who hear an address and *disapprove* of your doctrine are forsooth "*not qualified* to do so;" but ought, I suppose, first to hear every address that you have ever made!

"Dr. John Taylor of Norwich, after publishing his Pelagian Commentary on Romans, gave a copy of it to Mr. Newton. A few weeks afterwards he called on Mr. N. and asked whether he had read it. Mr. Newton replied, 'I have turned it over.' 'Turned it over!' says Dr. T., 'Turned it over! And is this the way you treat a book which has cost me so much time and labor? You ought sir, to have read the whole of it!' Mr. Newton replied, 'Sir, when I have eaten the first mouthful of a joint of meat, *and find it tainted;* it is not necessary that I should eat through to the bone before I shall be justified in pronouncing the joint to be tainted.' *This is the text and sermon:* your own ingenuity will suggest the application.

"Your remarks in reference to furnishing a '*Compendium*' of your views, are not satisfactory. The '*Christian System*' has been but lately published, and I have not seen it. This you take for granted, for you offer me a copy. And taking this for granted, as you do, what means your question 'whether I will *promise* to append it to my treatise, provided you send me a copy?' My volume will be small, and issued in a cheap form, so that it may be within

reach of all. Yours may be even larger than my book itself. And surely it is no better than trifling, to desire an answer to such a question under such circumstances. First send me the sheets of your volume, or tell me where I can purchase it, if you really desire an answer to your query. If you *are* in earnest, and deem the book too large, *mark such passages* as clearly express your views on *Faith, Regeneration, Baptism, Justification, Repentance, and Remission of Sin.* Do this, and send me the unbound sheets thus marked.

"Though I have never read *all* of your '*Christian Baptist*' and '*Mill. Har.*,' yet I readily agree with you that it is quite 'an easy thing' out of those volumes to frame a system 'for the Unitarian, Pelagian, and Arminian;' and that 'out of them a person of *half my ingenuity* could easily make you any thing short of a Mohammedan.'

"You have several times said to me that I have already, by what I have written against your views, greatly added to the number of your friends, and that if I write again you shall 'presume upon a still more abundant harvest.' And yet you have repeatedly avowed a serious determination to prosecute me *for these very writings.*' Have you then so many friends that you will prosecute a man for adding to their number? But Mr. C., the correct design of such insinuations cannot be mistaken,—I understand you fully.

"And now again, before this correspondence closes, I would *remind* you that I have been well acquainted with you and your system for many years." "As to your threats of prosecution, I do not consider them worth a thought." "Your own heart will assure you that this is not an idle intimation. But yet, I again seriously profess to you, that in this argument *I do not wish* prejudice or passion any more to intermingle, though you have blended them together therein so largely already. I should prefer to write about you, as about an abstract existence, and to refer to your views without any reference whatever to yourself. God knows, that in this matter, I desire your benefit, and not your destruction. No one would rejoice more than I, to see you a truly devoted follower of Jesus. But it will be your own fault if the discussion assume a more popular and *argumentum ad hominem* form, than that in Biblic. Repos. for April, July and October of 1838. Will you then furnish me with a summary compend of your views, and also with what you have written against me. I care not for all the abuse you have lavished upon me in your '*Review*,' &c. &c.; it weighs with me not one feather. And were you to exhaust the whole vocabulary of Billingsgate, it would only lead me to smile anew at the idea of your refuting my arguments in this way.

"I am sorry to see a disposition on your part, to withhold from me the number of the Harbinger which I requested. How easy to have told your clerk to mail for me, (when you learned that it had not reached me,) another copy, instead of telling me, that, having ordered it already, if it did not reach me I must do without it. I promise that whatever you have therein said, I will not '*prosecute*' you for it; and am willing to extend the promise so as to include in it every thing you may say of me hereafter."

Mr. C. neither replied to this letter,* nor sent me the desired *Compend.* Hence, in order to avoid misrepresenting him, I have been obliged to extract from his works so largely as I have done in the preceding chapters.

It is a peculiarly unfortunate circumstance, that a discussion of principles and doctrines is so seldom conducted without degenerating into personalities. When my controversy with this sect begun, I published a series of "calm didactic essays," which Mr. C. briefly reviewed, and immediately commenced a low, scurrilous attack upon me; and in a *mere matter of Scripture criticism*, has accused me of ignorance, stupidity, and knavery. This certainly was a very promising beginning. Then, when my Essay, (in which was a calm and labored statement of facts, every one of which, relating to Mr. C.'s doctrines and New Version, was strictly true,) he replied to me with the most rude and coarse per-

* His clerk received and acknowledged it, and promised to lay it before Mr. C., who was then absent from home.

sonalities. I cannot consent to discuss with Mr. C. the subject of my "ignorance and stupidity," however much he may insist upon it; but shall leave him to settle that matter with my biographer. But with regard to other matters, such as his accusations of misrepresentation, calumny, falsehood, &c., I have felt called upon by a sense of duty to repel them by a plain statement of the facts of the case, and have left the reader to decide. The multitude in general, so identify the advocate of a cause with the cause itself, that no writer can do his cause justice, and let such accusations pass unnoticed. I know it may be said that such accusations, coming from Mr. Campbell, cannot possibly do any one an injury; and this may be so among those who are not his followers; but with those who are, (and it is for such in general that I write,) the case is otherwise. Had it not been for this, I should never have obtruded myself so much upon the reader, as I have been constrained to do in this chapter. These things will, I am persuaded, in the estimation of the candid reader, justify the course which I have thought it necessary to pursue, in noticing so minutely whatever Mr. C. has advanced with the intention of impeaching my veracity.

CONCLUSION OF THE WORK.

With regard to the fundamental principle of Mr. C.'s system, we have in chap. VI. demonstrated that it is strictly and perfectly Socinian. Mr. C., with the greatest self-complacency, propounds this principle as a new and important discovery, (see Preface to his Christianity Restored,) and seems unconscious that it was ever before entertained in modern times. But in a passage which we have quoted (in chap. VI. sec. I.) from the Polish Socinians, we find the same principle stated, *in the very words of Mr. C.*, as the great fundamental principle of their school. *Crellius*, (in the passage there quoted,) after referring to the testimony that Jesus is the Messiah and Son of God, and the proof that Jesus himself gave of it, says: "No one can believe *that Jesus is the Christ, the Son of God*, unless he, at the same time, believes his whole doctrine to be divine. *And hence this is the summary of the Christian belief and profession, and is stated in the Sacred Scriptures as the mark of being the disciples of Christ.*" Mr. C., therefore, has gone back to this old latitudinarian School, (whose principles have long since been a thousand times exploded,) and wishes to pass off upon American Christians its fundamental principle as the religion of Jesus Christ. This he declares to be the great Gospel principle of "Union, Communion, and Co-operation," and he deals out the most unmeasured denunciation and proscription of all, as bigotted, intolerant, and sectarian, who will not subscribe to it.

Before closing this discussion, I would therefore kindly appeal to Mr. C. in relation to this subject. I ask him, then, Is such a course reasonable? Is it reasonable to allow to men who, to say the least, have as closely and as prayerfully studied their Bibles as ever he has done, no alternative but to be denounced as enemies to the pure religion of the New Testament, or to go back to the old Socinian scheme?—A scheme erected upon an open renunciation of every thing which the church of God has ever regarded as fundamental. If the doctrine of Christ's expiatory sacrifice is fundamental, (and Mr. C. admits that it is,) the doctrine of his proper Deity is equally so; and no well-balanced and logical mind can, with any degree of consistency, embrace the former, and reject the latter. And must not a principle, therefore, which will lead us to recognize as christians men who virtually reject Christ as a Saviour, in every proper sense of that word, be really and fundamentally erroneous? I purposely omit *here* any remark upon the sheer Socinianism of Mr. C.'s views on other subjects, (as, for example, respecting the Holy Spirit, and his office-work in regeneration, concursion, and sanctification,) and would speak of his fundamental principle alone.

I would calmly and kindly tell Mr. C. that this system which he advocates cannot stand the test of a close examination. In this country it must be abandoned. And if this discussion were not already so protracted, I would show Mr. C. how he has, in his controversy with me, virtually abandoned his great leading principles, while, with an inconsistency rarely surpassed, he professes still to retain them. It will do him no discredit to stop and re-examine his first principles. It will do him no injury practically to test the truth of the Blessed Comforter's influence in convicting of sin, and regenerating the soul. He will not, I trust, suspect that I do it to exacerbate, when I say that Mr. Campbell has given no evidence of a practical acquaintance with this momentous truth; and that the evidence points plainly the other way. In making this remark, I refer not to his treatment of me in this controversy. He *may* have thought that I intended to injure him, or was not actuated by a desire to save his followers and himself from ruinous error. And under this impression, may have written as he did. What he has said of me has not angered my feelings towards him; and were I conscious of being under the influence of any feelings of resentment in this controversy, I should even now throw this whole manuscript into the fire instead of sending it to the press. As a man and fellow citizen of our Republic, I respect him. As an advocate of the great principles

of the Temperance Reform, and as a bold and fearless asserter of human rights, I shall long revere his memory. And these feelings preponderate in my bosom strongly and continually; but they do not blind me to his unfairness in controversy, his misrepresentations of the truth, and his unjustifiable abuse of public confidence by means of his New Version; to say nothing of his errors on doctrinal subjects. But yet I confess that I can *conceive* how even a good man, by yielding to pride of intellect, an ardent temper, and a love of disputation and consequent love of victory, may have been led into such mistakes:—*but I cannot conceive how one who has ever felt the plague of his own heart, and has obtained mercy, can speak of the influence of the Blessed Spirit of God in the great work of regeneration, as Mr. C. has done.* I pretend not to look into his heart; but from what he has written on this subject, together with his "Advice to Young Converts," &c., I am led to the solemn conclusion, that Mr. C. is an utter stranger to a renewal of heart. I cannot, *cannot* believe that he has ever been born again.

If he would abandon those views, (the ruinous tendency of which he cannot but have seen from their effects,) what multitudes could he direct to the Lamb of God? And how glorious would be the triumph of divine grace, would he but come as a little child, and learn of Jesus,—would he but come and rely alone upon that righteousness by which the ungodly are justified; and yield to the saving influences of that Spirit by which the heart is regenerated, and the soul rendered meet to be a partaker of the inheritance of the Sons of God? Then would his name be held in everlasting remembrance, and thousands call him blessed when Messiah comes to claim his inheritance, and make up his jewels. But how sad to contemplate the reverse! And hereafter to look back upon one who could have accomplished so much for the glory of God, and for the salvation of souls, as a mere compounder and retailer of the dregs of Socinian errors, instead of the healthful and saving virtues of the word of life! As the leader of an insignificant sect, whose life and energies have been spent in the abortive attempt to intermingle the darkness of death with the lamp of life!—to reconcile light and darkness, and God and Mammon!

What is done by Mr. C. in this matter, must be done quickly. And it is my humble and my fervent prayer that he may be led to adopt such a course in reference to it as will leave no room for sad and unavailing retrospection in a dying hour; or when Messiah comes to judge the world, and to render to every one according as his work shall be.

To Mr. C.'s followers, I must also add one word at parting. I would entreat them, as well as all those who have been led astray by hearkening to the advocates of this ill-digested and pernicious scheme, not to suffer their minds to be influenced in favor of it, by the consideration that many have embraced its doctrines. They are suited to the corrupt and unchanged heart. Hence it is not to be wondered at, that those fall in with it, who are unwilling to embrace the self-denying doctrines of the Gospel.

I would entreat them also calmly to cast their eyes over the brief sketch of this system, comprised in the foregoing pages, and then seriously ponder the question, whether they are willing to risk the interests of their never-dying souls upon principles so entirely subversive of the word of God? This matter *must* be decided before long. Death is at the door, and the soul's eternal interests are at stake. I appeal to the consciences of those whom I address, and ask confidently, whether clearer proof can be offered on any subject, than is here furnished, of the radical unsoundness of the entire system of Campbellism? I call not upon them to subscribe to any particular *system* of Christian doctrine; but I do entreat them, that, without any longer tampering with the dreadfully corrupt version (for so I cannot but esteem it) of the New Testament, issued by Mr. C., they will take the word of God, and examine for themsalves the principles which we have here exposed, and their tendency. Let this be done with fervent prayer, and a humble reliance on the Spirit of God, agreeably to his own directions in Prov. 2: 3—9, and his aid will not be withheld. In matters of this kind, call no man master.

THE END.

APPENDIX.

NOTE A.

Referred to Chapter IV., Sec. II., page 46.

In further illustration of the topic here discussed, and in reference to its practical bearing, I would present an extract or two from a golden little treatise by the Rev. T. H. Skinner, D. D., entitled "*Aids to Preaching and Hearing.*"

"There is a way to repent. Repenting is something to be done in the use of means and endeavors, and not otherwise.

"Repenting, or turning to God, is a state of mind which a man cannot bring himself into by one mere volition. He cannot repent simply by resolving or saying within himself, *I will repent.* That resolution may fix his mind on repenting, and be the beginning of a series of mental exercises which will result in his repentance; but his repentance is not its immediate sequent, any more than a man's becoming pleased, or pensive, or affected in any way, is the immediate result of a volition to become so affected. If a man determine that he will be in any frame of mind whatsoever, he does not find himself in that frame as soon as he forms the determination; he finds himself using the means—the necessary volitions and exertions, in order to get himself into it; he finds his thoughts and affections employed about those objects which have a tendency to produce the desired frame: in this way, and not otherwise, he fulfills his purpose. If a man would revive in his heart a lively affection for an absent friend, the affection does not instantly glow in his breast, as the immediate effect of volition; it may exist there very quickly, but not until he has given some thoughts to the absent person's image and excellencies. Thus it is in respect to repentance: it cannot be experieneed by the mind in any other way than by the mind's action and exercise towards those things which have a tendency to produce repentance. These are the things the mind must address itself unto, and employ itself about, in fulfilling the obligation to repent and turn to God. If a man, when commanded to repent, would obey that command, these are the things he undertakes in order to obey it; for in the nature and necessity of the case, it cannot be obeyed in any other way. We are sometimes much in earnest when we are urging men to immediate repentance, to obtain from them a promise to do what we press upon them; but if they give us a promise, it amounts only to this, that they will employ their minds about those awful and holy objects of which repentance in the soul is the impress and counterpart. And, perhaps, if instead of exacting a promise, we would give our whole labor to the business of making these objects stand out before them in their grand importance and excellence, we should be more likely to gain our point.

"Perhaps these observations may be regarded by some in the light of mere assertions: to myself they are full of evidence; and I cannot but think they must appear so to all who will give them due consideration. It strikes me as hardly needing more than correct statement to produce conviction, that the mind, to be justly affected by things without itself, must have those things present to its thoughts and contemplations; and I have only been inculcating this principle in respect to repenting and turning to God. All I have said is, that in order to repent, the objects that work repentance in the mind must be thought of and considered;—that this is truly the way to repent—and can any one doubt it? If testimony from Scripture be demanded, many other passages besides that of our prophet [Hosea 5: 4.] are explicit. David shows us that there is a way to repent, and to some extent what that way is, when he says, 'I thought on my ways, and turned my feet to thy testimonies'—and Ezekiel, in chap. 18: 28, 'Because he considereth and turneth away from his wickedness, he shall save his soul alive.' pp. 256—259.

"If it now be asked whether I am not denying the obligation to *immediate* repentance? I answer, by no means; unless the term immediate be used in this case absurdly. If by immediate repentance is meant repentance without even thinking, let me be understood as opposing it; but if it import that nothing must precede that occupation of the mind which is indispensable to repentance, and nothing intervene between such an occupation and the result it contemplates, then I claim to be thought in favor of immediate repentance. Undoubtedly all men should love God immediately; that is, do whatever is implied in loving God without any delay;—do it instantly; and thus, as to repenting of sin, and every other modification of love, or instance of obedience. But if a distinction be made between loving God, and what is indispensable in order to loving him, and the design of the epithet *immediate* be to exclude the latter, then do I pronounce the requisition of the former, the requisition of an absolute impossibility. pp. 238, 239.

"It may be objected that we give license to sin by allowing that any thing may be done before repentance. But if nothing is allowed to be done which is not in order to repentance, and without which repentance would be an impossibility, then such allowance, instead of being a license to sin, is but the necessary means of deliverance from sin. Besides, can that be evil which has a direct tendency to good? Can that be unlawful without which duty cannot be done? Can that be contrary to the commandment which is absolutely necessary in order to the fulfillment of the commandment? Nay, the commandment itself includes and requires it. Universally and necessarily, when a command to do something is given, the things indispensable to the doing of the main thing, are as much required as the main thing itself. When a master commands a servant to perform an errand, he commands him to use whatever means may be necessary to its performance. When an instructor commands a pupil to learn a lesson, he requires, at the same time, all the pre-requisite conning and seclusion. This is so evident, that no argument could make it more certain. It is equally evident that when God commands repentance, he commands also whatever may be indispensable to repentance. So that, when a sinner considers his ways, and turns away from them, and meditates on the evils of sin as a transgression against God, and calls to mind the infinite claims of God to his supreme love, and does all this in order to, and as included in, true repentance, he is not rebelling against the commandment, but falling in with its scope and intention." pp. 263, 264.

We should like to transfer also to our pages Dr. Skinner's reply to other exceptions which have been taken to this view of the subject, but our limits forbid, and we must refer the reader to the treatise itself.

NOTE B.

Referred to Chapter IV., Sec. IV., page 60.

In illustration of the views I have given of the work of the Holy Spirit, I would offer a few sentences here, from the late work of the venerable Dr. Chalmers, on Romans. The passages quoted are from the "*Introductory Lecture.*"

"The external revelation," says he, "is completed. But, for the power of beholding aright the truths which it sets before us, we are just as dependent upon the Holy Ghost as the apostles of old were. His miraculous gifts, and His conveyances of additional doctrine are now over. But his whole work in the Church of Christ is not near over. He has shed all the light he ever *will* do over the field of revelation. *But he has still to open the eyes of the blind;* and, with every individual of the human race, has he to turn him from a natural man who cannot receive the things of the Spirit, to a spiritual man, by whom alone these things can be spiritually discerned.

"There is with many amongst us, an undervaluing of this part of the Christian dispensation. The office of the Holy Ghost as a revealer, is little adverted to, and therefore little proceeded upon in any of our practical movements. We set ourselves forth to the work of reading and understanding the Bible, just as we would any human composition—and this is so far right—*for it is only when thus employed,* that we have any reason to look for the Spirit's agency

in our behalf. But surely, the fact of his agency being essential, is one, not of speculative, but of practical importance—and ought to admonish us that there is one peculiarity by which the book of God stands distinguished from the book of a human author, and that is, that it is not enough it should be read with the spirit of attention, but with the spirit of dependence and of prayer.

"The Spirit guides unto all truth, and all truth is to be found in the Bible. He gives us that power of discernment, by which we are wisely and intelligently conducted through all its passages. His office is not to brighten into additional splendor the sun of revelation, or even to clear away clouds that may have gathered over the face of it. His office is to clarify our organs of perception, and to move away that film from the spiritual eye, which, till he begins to operate, adheres with the utmost obstinacy in the case of every individual of our species." —"That veil, which was, at one time, on the face of Moses, is now upon the heart of the unconverted Israelites. The blindness is in their minds, and they are in darkness, just because of this veil being yet untaken away in the reading of the Old Testament. When they turn to the Lord, there will be no change made either in the Old Testament or in the New—but this veil, which is now upon their faculties of spiritual discernment, will simply be taken away. The unconverted of our own country, to whom the Gospel is hid, do not perceive it, not because there is a want of light in the Gospel, which would need to be augmented, but because the God of this world hath blinded their own minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." pp. 9—11. See also p. 12—14.

How absurd is it, therefore, to attribute the *removal* of this "veil" or "blindness," *to the bare truth itself!* as Mr. C. and his adherents do.

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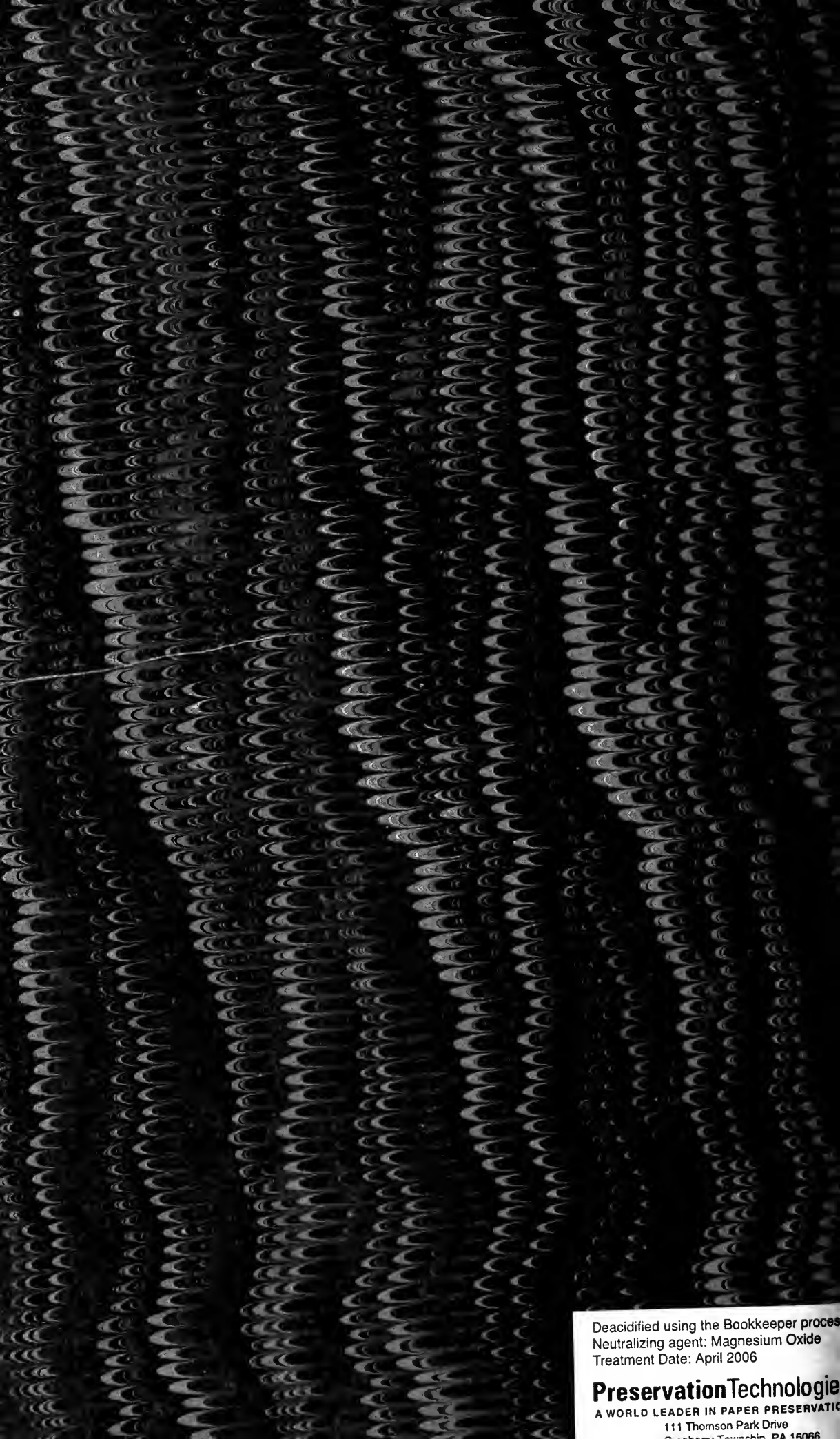

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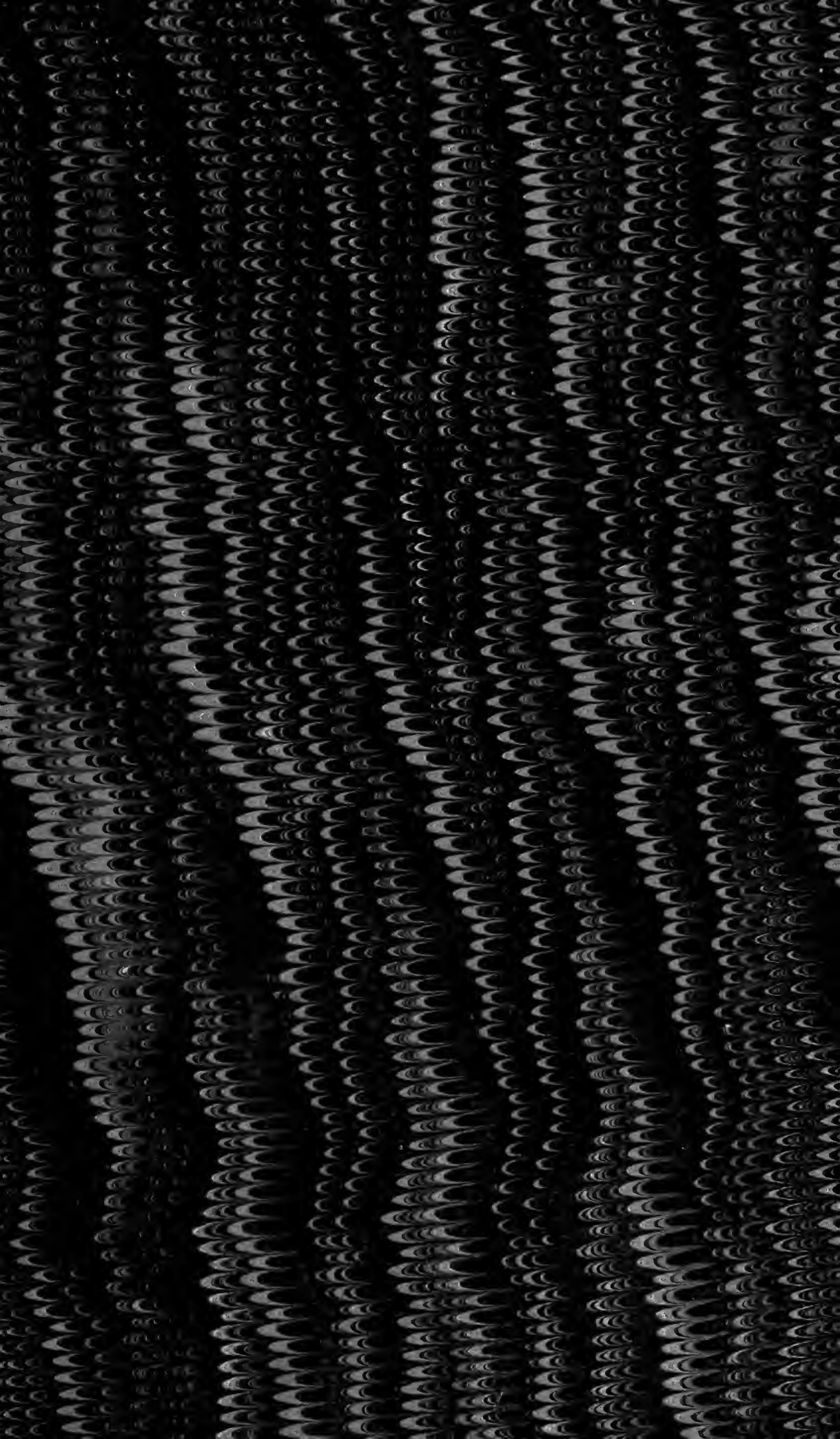

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